

**Ecclesiastes:**  
OR, A  
**DISCOURSE**  
Concerning the Gift of  
**PREACHING,**  
As it falls under the  
**RULES OF ART.**

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By **JOHN WILKINS, D.D.**  
late Lord Bishop of **CHESTER.**

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*The Seventh Edition, Corrected and much Enlarged.*

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L O N D O N :

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Ecce

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RUE OF

BY JOHN W. W.



TO THE  
Most Reverend Father in God,  
JOHN,  
Lord Arch-Bishop of  
CANTERBURY.

*My Lord,*

**Y**OUR Grace having put  
this Useful Book into my  
Hands to review, I found  
that besides the Faults of the Press,  
which needed Correction, there  
might be a considerable Improve-  
ment made of it, since after the cur-  
rent of so many Years from the first  
Publication of it, this part of Learn-  
ing had much increased. Upon  
which I thought I could not do  
Right to Your Lordship, the Right

A 3

Reve-

*The Epistle Dedicatory.*

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Reverend Author, and the Design, without Advising with others of greater Ability and Judgment in this way than my self.

It was by such Helps, but chiefly by the Assistance of Dr. Moor, now Lord Bishop of *Normich*, that the Work has been thus far advanced, by a multitude of Authors of celebrated Note in their several ways. Which I hope may be of good use to those, for whose Service this Book was at first composed. And if I have in any measure attained that end, I doubt not of Your Lordship's Acceptance of the Endeavours of,

*My Lord,*

*Your Graces Most Obedient*

*Servant,*

JOHN WILLIAMS.

TO THE  
READER.

**T**His Discourse was first drawn up for my own private use, as a Summary of such preparatory Rules and Directions, as I was willing to be guided by, in my entrance upon the Ministerial Employment. Since which, it hath been several times published with good Acceptance. But being now out of Print, and the Stationer desirous to venture upon another Impression, I was not willing to let it pass without a Review, for the correcting of some Corruptions and Mistakes in the former Edition, and for the making of some Additions and Enlargements, chiefly as to those parts of it which concern

## To the READER.

- I. *The Rules of Method.*
- II. *The Account of Authors.*
- III. *The Scheme of the whole Body of Divinity.*

I. *The former Rules of Method, are here made more distinct and more copious, by the addition of several other Heads for Amplification, both in Doctrinal and Practical subjects.*

II. *There is here some addition to the several kinds of Authors: Some of those who are esteemed most judicious, and most useful, being noted by an Asterisk prefixed before their Names; excepting such Authors as are now living, concerning whom I do not take upon me to make any judgment.*

*The Commentators upon the Scriptures, are by some mark or note distinguished, according to*

- i. *Their several Ages and Professions; whether Fathers of the Church, or other Ancients: Rabbies, Papists, Luthe-*

## To the READER.

Lutherans, Calvinists, Socinians, or  
such as are of the Church of England.

Amongst the Fathers and Ancients,  
I reckon such Expositors as lived be-  
fore the Year 1500--- to whose Names  
there is annexed the Year of our Lord,  
wherein they lived or flourished.

Those others who are either

<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;">{</div> <div style="display: inline-block; vertical-align: middle;"> Rabbies Papists Lutherans Calvinists Socinians English </div> <div style="display: inline-block; vertical-align: middle;">}</div> </div>	<i>have annexed to their Names the Letters</i>	<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;">{</div> <div style="display: inline-block; vertical-align: middle;"> R P L C S E </div> <div style="display: inline-block; vertical-align: middle;">}</div> </div>

2. The nature of their Works or  
Comments, whether more

<div style="display: inline-block; vertical-align: middle;">{</div>	Brief; by way of	
	<div style="display: inline-block; vertical-align: middle;">{</div> <div style="display: inline-block; vertical-align: middle;"> Annot. Analysis </div> <div style="display: inline-block; vertical-align: middle;">}</div>	<div style="display: inline-block; vertical-align: middle;">{</div> <div style="display: inline-block; vertical-align: middle;"> <i>marked</i> </div> <div style="display: inline-block; vertical-align: middle;">}</div>
		<div style="display: inline-block; vertical-align: middle;"> Annot. Anal. </div>
<div style="display: inline-block; vertical-align: middle;">{</div>	Large; by way of	
	<div style="display: inline-block; vertical-align: middle;">{</div> <div style="display: inline-block; vertical-align: middle;"> Question Com. pla. or Ser. m. </div> <div style="display: inline-block; vertical-align: middle;">}</div>	<div style="display: inline-block; vertical-align: middle;">{</div> <div style="display: inline-block; vertical-align: middle;"> <i>marked</i> </div> <div style="display: inline-block; vertical-align: middle;">}</div>
		<div style="display: inline-block; vertical-align: middle;"> Qu. Conc. </div>

III. The

## To the READER.

III. *The Scheme of the whole Body of Divinity towards the latter end of this Treatise, is here ordered in a distinct way from what hath been formerly done by others; By separating those things which belong to Natural Religion, from those that are Instituted, and depend upon Revelation; which I conceive may be of very great use, both for clearing up the true notion of things, and the proper way of Probation belonging to them.*

*If each of those Heads in Divinity, enumerated in this Scheme, or at least the chief of them whether Doctrinal or Practical, were distinctly treated of in one plain Method, with that strength and perspicuity as the natures of things would bear; this might in many respects be of singular use, both for Teachers and Learners.*

*Particularly, it would be a means to furnish a man with the most proper mat-*  
ter

## TO the READER.

ter upon any subject; for want of which some men are fain to divert their Hearers with little tricks about Words or Phrases, or to amuse them by pretending to discover some deep Mystery in every Metaphor or Allegory of Scripture; which are such pitiful shifts, as men who understand the true reason of things, ought to be ashamed of.

The great End of Preaching, being either to inform or perswade; This may be most effectually done by such rational ways of Explication and Confirmation, as are most fit and proper to satisfy mens Judgments and Consciences. And this will in all times be accounted good sense, as being suitable to the Reason of Mankind; whereas all other ways are, at the best, but particular fashions, which though at one time they may obtain, yet will presently vanish, and grow into disesteem.

The

## To the READER.

*The making of such particular Tracts upon these several Subjects, would be too great a Task for any one man. But if several judicious persons would undertake their shares of it, and endeavour to perform it with all possible plainness, and brevity, and strength, it would be of very great advantage.*

*The Sermons of the Ancient Fathers, are generally upon particular Subjects; and so are the Homilies of our Church.*

*In the opposite Pages to this Scheme, there is an Account of the several Authors who treat upon those particular Subjects.*

*The Latin and Greek Tracts of the Ancient Fathers, and other eminent Writers, are already thus reduced under several Heads, in Bolduanus, Draudius, Molanus, &c. by whose direction it is easie to find the chief Authors or Discourses in those Languages, upon any particular Subject.*

*The*



## To the READER.

*The like is here endeavoured for our English Treatises; which for their clearness and fulness in matters of Practical Divinity, are generally esteemed to be of special use and eminency.*

*And besides the mention of particular Tracts, I have likewise reduced some of those practical Books, which are now of general reputation, and in most common use, under these Heads.*

*This may serve (for them who are not better provided) as a Common-place Book for References; to which it will be proper to reduce the Books in their own Libraries, according to the matters contained in them.*

CON-

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# Advertisement TO THE READER.

**W**Hatever Alterations or Additions have been made to this Book, are enclosed in Crotchets. [ ]

Where the Alterations or Additions are continued throughout, one Crotchet begins and another ends, as it is in the Account of the Fathers throughout, from *p. 143.* to *p. 149.* and often in the Commentators, as it is *p. 68. Col. 2.* to *Col. 2.* of *p. 69, &c.*

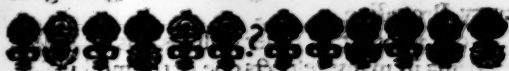
From

## Advertisement.

From hence the Reader will know what Additions of *Authors* are made in this Edition, which amount to above a Thousand ; and where to place the Faults that may be found in it, that the Right Reverend *Author's* Memory may not suffer by the Mistakes of others.

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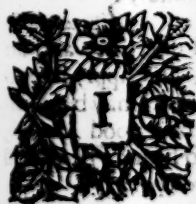
# ECCLESIASTES:

Or, the Gift of

## PREACHING.

### SECT. I.

#### *The Introduction.*



**I** is the end of all *Sciences* and *Arts*, to direct men by certain Rules unto the most compendious way, in their *knowledge* and *practise*; those things of which in our selves we have only some imperfect confused notions, being herein fully and clearly represented to our view, from the discoveries that other men have made after much study and long experience. And there is nothing of greater consequence for the advancement of Learning, than to find out those

B

part

particular advantages which there are for the shortest way of knowing and teaching things in every Profession.

Now amongst all other callings, this of *Preaching* being in many respects one of the most weighty and solemn, should therefore have its Rules and Canons, whereby we may be directed the easiest and readiest way for the practise of it.

Besides all those Academical Preparations by the study of Languages, Sciences, Divinity, with which men should be qualified and predisposed for this Calling; I say, besides all these, There is a particular *Art of Preaching*, to which, if Ministers did more seriously apply themselves, it would extremely facilitate that service, making it more easie to them, and more profitable to their Hearers.

There are two Abilities requisite in every one

that will teach and instruct another,

*Σύνοσις.*

*Ἐμπνοία.*

Lu. 21. 15.

Σοφία,

Ἐπίστα.

A right *understanding* of sound doctrine, and an ability to propound, confirm, and apply it unto the edification of others. And the first may be without the other: as a man may be a good *Lawyer*, and yet not a good *Plauder*; so he may be a good *Divine*, and yet not a good *Preacher*.

One chief reason why divers men, otherwise of eminent parts, are herein so slow and unskilful; is, because they have not been versed in this study, and are therefore unacquainted with those proper Rules and Directions by which they should be guided in the attaining and exercise of this Gift.

It

It hath been the usual course at the University, to venture upon this Calling in an abrupt over-hasty manner: When Scholars have passed over their Philolophical Studies, and made some little entrance upon Divinity, they presently think themselves fit for the Pulpit, without any farther enquiry; as if the *Gift of Preaching* and sacred Oratory, were not a distinct Art of it self. This would be counted a very preposterous course in other matters, if a man should presume of being an Orator, because he was a Logician; or to practise Physick, because he had learnt Philosophy: And certainly, the pre-eminence of this Profession above others, must needs extreamly aggravate such neglect, and make it so much the more mischievous, by how much the Calling is more solemn.

Now there are several Treatises of many learned men, both Protestants and others, who have written particularly and largely upon this very subject concerning the *Art of Preaching*; wherein they have laid down such various Helps and Rules, as they from their own practise and long experience have found most useful. Among whom, these are some of the most eminent and common.

Hen. Alsted, *Theologia Prophetica.*

Frid. Balduini, *Institutio Ministrorum.*

Rich. Barnard, *The faithful Shepherd.*

Bowls, *De Pastore.*

Joh. Clark, *Oratoriae sacrae ομαρραφια.*

Lamb. Danæi, *Methodus S. Scripturae in concionibus tractandæ.*

Hen. Dieft. *De ratione studii Theologici.*

Des. Eraſmi *Eccleſiaſtes.*

Nichol. Hemingius *De Paſtore.*

Barth. Keckermanus *de Rbetorica Eccleſiaſtica.*

Geor. Lætus *De ratione concionandi ad Method. Anglican.*

Will. Perkins, *Concerning the Art of Prophecy.*

Casp. Strefonis *Technologia Theologica.*

*De metodo concionandi*, Anonym. ſaid to be Biſhop Chappells.

Jo. Segobienſis *De prædicatione Evangelica.*

Abra. Sculteti *Axiomata concionandi.*

Guil. Zepperus *De Arte*  $\left. \begin{array}{l} \text{audiendi} \\ \text{habendi} \end{array} \right\} \text{Conciones.}$

Besides theſe; there are above forty other Authors who have writ particularly upon this ſubject, recited by *Draudius* in his *Bibliotheca claſſica*, under the head of *Concionatorum inſtructio*, p. 132. *J. Mo-*  
*lanus* in To which may be added thoſe many other diſ-  
*Bibliotheca* courſes wherein theſe things have been largely  
*materia-* handled on the by, though not chiefly intended.  
*rum*, under In all which, many learned men have laid down  
the head of various Rules, which to them, according to their  
of *concio-* ſeveral *Genius's* and Obſervations, ſeemed moſt  
*nandi mu-* uſeful.  
*nus.*

And we muſt not doubt, but that in this, as well as in all other Profeſſions, every days experience may yield ſome farther advantage, by diſcovering yet more facil compendious directions to furniſh a man for this Calling. And that is the Enquiry which is aimed at and attempted in this following Diſcourſe.

This



This service of Preaching may be considered under a double notion ; as a

Duty.

Gift.

It is here insisted upon only in the second sense, and may be thus described :

'Tis such an expertness and facility in the *right handling and dividing the word of Truth* , as may approve us to be *Workmen that need not to be ashamed.*

It doth require both

Spiritual

Artificial

abilities.

1. Such *spiritual* Abilities as must be infused from above, whereby our judgment and affections shall be made experimentally acquainted with all those sacred Truths that we are to deliver unto others. The only way for the attaining of these, is by prayer, an humble heart, and a holy life. Jam. 1. 5.  
Psal. 25. 9.  
Joh. 7. 17.

2. Such *artificial* Abilities as are to be acquired by our own industry. And these are either more *general*, as skill in all those Arts and Languages which are required as predispositions ; or more *particular* and immediate, for the Art of *Preaching*, or making Sermons, to which the chief helps are these three :

Method.

Matter.

Expression.

Each of these do contribute mutual assistance unto one another. A good *method* will direct to proper *matter* ; and fitting *matter* will enable for good *expression*.

## SECT. II.

*Concerning Method.*

**BY** *Method* I understand an Art of contriving our discourses in such regular frame, where- in every part may have its due place and depend- ence ; which will be a great advantage, both to

{ Our Selves.  
{ Our Hearers.

1. To *our Selves*, and that both for *Invention* and *Admemory*. A man may more easily find out things, when instead of seeking for them at ran- dom, he can have direct recourse unto all those places and heads from whence they may be most naturally collected ; and more easily retain them, when they are linked together, and not scattered: Method being as a chain, in which if a man should let slip any one part, he may easily recover it a- gain, by that relation and dependance which it hath with the whole.

2. And so for benefit of the *Hearers* likewise, who may understand and retain a Sermon with greater ease and profit, when they are before-hand acquainted with the general heads of matter that are discoursed of. 'Tis but a bad Rule in *Alfred*, at least for vulgar Auditories, when he advises to conceal, and alter the method, for variety sake ; *Crypta dispositio tollit fastidium auditoris*. This may be true of itching curious Hearers, but not of such as regard their own profit and Edifica- tion.

An immethodical discourse (though the materials of it may be precious) is but as a *heap*, full of confusion and deformity; the other as a *Fabrick* or building, much more excellent; both for *beauty* and *use*.

There might be divers kinds of Methods prescribed, according as mens own *fancies*, and the variety of *subjects* and *occasions* shall require. But that which our gravest Divines by long experience have found most useful for ordinary and populous Assemblies, is this of *Doctrine* and *Use*.

This in the *nature* of it, is very easie, and therefore most *natural*, being generally applicable unto any subject. In the true *latitude* of it, 'tis as full and *comprehensive* as any other, taking in all such notions as are any way useful and proper. In the *branches* and gradations of it, 'tis very *Logical*, putting *homogeneous* things together; handling *generals* first, and *particulars* after.

The principal scope of a Divine Orator should be to

- Teach clearly.
- Convince strongly.
- Perswade powerfully.

Suitable to these, the chief parts of a Sermon are these three;

- Explication.
- Confirmation.
- Application.

Each of these may be farther subdivided, and branched out according to this following *Analysis*.

1. **EXPLICATION** is either of the

*Text*; by

*Unfolding difficulties in the sense* for which we are to consider;

The *Phrase* it self, according to the Original, and various Readings.

*Authentic Translations.*

The *Circumstances* of the Text and Context, in respect of

Persons concerned in it,

Who.

To whom or of whom.

Occasion of it

Time

wherein it was written.

Place

Scope or End of it.

The *Analogy of Faith.*

Other *Parallel* or like *Scriptures.*

*Dividing* of the Text in order to the better distinguishing of the chief parts of which it consists.

*Doctrines* deduced from it, by

*Clearing their inference*, if there be occasion for it,

*Stating* the true sense and meaning of the Subject to be insisted upon. The method of which will be various, according to the different natures of the Subject, whether

*Doctrinal,*

*Doctrinal*, namely some proposition concerning the *Truth* of any thing that we are to know, or believe, which is to be explicated by

{ Distinguishing the chief terms of it, according to their various *Acceptions*, substituting a *more usual* word, for one that is *less usual*; one that is *proper*, for one that is *figurative*.

{ Shewing in several conclusions, in what sense; and with what limitations each word is to be understood.

*Practical*, concerning some *virtue* or *duty* to be done, or *sin* to be avoided. In the unfolding of which, the matters to be enquired after, are the

*Quid nominis*, as to the

{ Various *equivocal senses*, wherein the word is used.

{ *Synonymous Terms*, or such other words as are commonly used to express the same thing.

*Quid rei*, as to the

{ *Causes* and *Properties*.

{ *Kinds* and *Parts*.

{ *Opposites* and *Affinities*.

## 2. CONFIRMATION may be managed in

Doctrinal points, either by

Positive proof, whether

*Testimony.*

*Divine*, from Scripture.

*Direct*, Affirmation or Negation.

*Evident*, consequence.

*Humane*, for such matters as are

*Moral*, and suitable to natural reason,  
by the consent of the most or the  
wisest of the Heathen.

*Instituted*, or points of Faith, by Coun-  
cils, Fathers, Confessions of Churches  
or such particular Writers whose  
names have obtain'd to be of authority

*Reason*, from some of the nine Topics,

*Cause. Effect. Subject. Adjunct. Dissent an.*

*Comparass. Name. Distribution. Definitions.*

Solution of such doubts } Obvious

and objections as are } Material

Practical points, either by

*Positive*

*Positive proofs, whether*

*Testimony,*

*Divine, from Scripture.*

*Precepts, or prohibitions.*

*Commendations, or Dispraise.*

*Promises and Blessings, or Threats and*

*Humane, in Duties. (Judgments.*

*Moral, by the consent and practise of the  
wiser Heathen.*

*Instituted; namely, such as we should not  
have known or been obliged unto, unless  
they had been revealed and commanded  
in Scripture, By Councils, Fathers, Confessi-  
ons, &c.*

*Reasons proving the*

*Equity and fitness of any thing.*

*Necessity upon the Account of*

*Duty*

*Interest, or the advantage accruing to  
us by the observance of any duty, with  
respect to our well-being.*

*Temporal. Health, Riches, Honour, Plea-*

*Spiritual. (sure, Peace, Safety,*

*Eternal.*

*Experience.*

*Solution of doubts and Cases.*

### 3. APPLICATION

## 3. APPLICATION is either,

*Doctrinal*, for our Information ; whether more

*General*, in some truths to be acknowledged

*Didactical*, for Instruction, by inferring such  
Corollaries as do naturally flow from  
the truth we have proved.

*Elenctical*, by confuting such Errors as are  
inconsistent with what we have asserted.

*Particular*, as to the discovery of our own  
estates and conditions, whether we do really  
believe such a truth, or practise such a duty,  
to be examined by *Signs* or marks, which are  
to be derived either from the

*Cause* or Original from which a thing must

*Effects* or consequences of it. (proceed.

*Properties* belonging to it.

*Practical*, either for

*Reproof*



*Reproof*, which may consist of two parts

*Diffusive*, from the Aggravation of any Sin, as

to the { Nature of it; its unreasonableness, deformity, &c.  
Threats denounced. Judgments executed upon it.

*Directive*, to be amplified by

{ Cautioning against *Impediments*; that hinder

{ Setting down the most proper means to promote such an end, whether more Remote, Immediate

*Consolation*, either in a state of

{ Suffering, by losses, &c.

{ Doubt or Desertion. Against which, men are to be supported, by

{ The consideration of the Nature of God, Promises. (our selves, Afflictions.

{ Experience.

{ Removal of Scruples.

*Exhortation*, to be further enlarged by

{ Motives to excite the affections, from those general heads of

{ Benefit, or profit.

{ Hurt, or danger.

*Means* to direct the Actions, whether

{ General.

{ Special.

Besides

Besides those more Essential parts recited in this Scheme, which belong to the very nature and Substance of a Sermon; there are other less principal parts also (not to be neglected) which concern the external form of it; such as these,

Preface.

Transition.

Conclusion.

The first thing to be entered upon in this Fabrick of Method, is the Porch or Preface, which is not always necessary in every common Structure, but only when some extraordinary occasion does require it, or by reason of some special reference which the Text may have to that particular time and Auditory: And then it should be clear and pertinent, short, as being a thing on the by, and such as may quicken attention unto the following Discourse.

The most general and effectual matter for a Preface, is, (that which was so commonly used by the Prophets of old) To persuade the hearers that it is the Word of God which is spoken to them, which concerns their *everlasting happiness*, and is able to save their souls: That the Ministers do but stand in Christ's stead: That our receiving or despising of them, shall be reckoned as done unto Christ himself: Which being believed and considered, will be a strong engagement upon the hearers, unto those three qualifications, which are the chief ends of prefacing, namely, to make them

Favourable.

Teachable.

Attentive.

The

The next thing to be done, is the opening of the *Tan*, according to its proper sense and meaning; to which purpose we may give some brief Analytical explication of the Chapter, or at least so much of it, as may serve to clear the Text, and shew the dependance of it on the co-herent words.

All Scriptures are either *manifest*, or *critical* and obscure: Matters that are *absolutely necessary* to salvation, are express in the first of these; other truths, whether Historical, Doctrinal, or Practical, may be sometimes involved in doubtful difficult expressions.

In the unfolding of which, we must observe, that if the natural and most obvious signification of the words do manifestly disagree with other perspicuous Scriptures, then we are to seek for some other meaning, which must always be consonant with the words, and other circumstances of the place.

In the finding out of this, we are not so much to consult with our own fancies, for *no prophecy in Scripture is of any private interpretation*; but with the Holy Ghost himself, who best understands his own meaning.

As for such Texts as seem repugnant to one another, it may be proper to have recourse unto some of those Authors who have purposely designed the handling of this Subject, several of which are after reckoned up under the head of *Reconcilers*. 2 Pet. 1.  
20.  
Neh. 8. 8.

All difficult Expressions should first be examined according to their *original*, and most authentick  
Transla-

Translations, which will give much light to the true meaning of them; where sometimes it may be of use to consult the different reading; though it will be needless to mention any various Readings, Translations, or Interpretations of Scripture to a vulgar Auditory, because it is apt to stagger them, and to raise doubts, rather than to confirm and settle them; But we should pitch upon that, which, upon serious consultation, we conceive in our own judgments to be most congruous and pertinent.

The circumstances of the place will help much to illustrate any difficulty of it. The Rabbies have a saying, *Nulla est obiectio in Lege quæ non habet solutionem in latere*; that is, There is not any doubt in the Law, but may be resolved by the context.

We must be careful that all our Interpretations be agreeable with the Analogy of faith, and other parallel Scriptures. The consulting of these will be a good mean to preserve us from perverting the Word of God by any dangerous heretical exposition.

Bishop  
Reynold's  
Self-Denial.

Beware of that vain affectation of finding something new and strange in every text, though never so plain. It will not so much shew our parts (which such men aim at) as our pride and wantonness of wit.

These new Projectors in Divinity are the fittest matter, out of which to shape, first a *Sceptick*, after that an *Heretick*, and then an *Asbeist*.

There are divers Texts } *Historical and Literal*,  
that have a double sense } *Typical and Allegorical*.

So these places concerning the Brazen Serpent, *Numb. 21.9. Job. 3.14. Jonab in the Whale's belly, Jonab 1.17. Mat. 12.44. Abraham's two wives and sons, Sarah and Isaac, Hagar and Ishmael, Gen. 21. Gal. 4.22.* The Law concerning the muzzling the Ox that treads out the corn, *Dent. 25.4. 1 Cor. 9.9.* In all which there is some typical Allusion primarily intended.

*Allegorical interpretations* may Lawfully be used also, when there is no such natural reference, but merely a fitness by way of similitude to illustrate any doctrine. *St. Paul* gives example for this, *2 Cor. 2.13, 15. Eph. 4.32.*

But here we must observe these three qualifications; there must be

*Raritas,*  
*Concinnitas.*  
*Utilitas.*

1. We must use them *sparingly* and soberly.
2. They must be *short* and *pertinent*, nor forced and far-fetch'd.
3. They must be *useful*, not for airy and unprofitable notions, being more proper for illustration than for proof.

It will be a great help for the understanding of the Books of Scripture, to know their several times, references, and order.

The five Books of *Moses* are as the first Basis, by which the whole frame of Scripture may be more easily apprehended.

The other *Historical Books* that follow, will explain themselves. The *Psalms* do most of them, in their occasions and historical grounds, refer to the Books of *Samuel*.

The *Prophets* are ordinarily divided into three ranks. 1. Those that prophesied *before the Captivity*, who refer to the History in the books of *Kings* and *Chronicles*, especially the second Book. 2. Those that prophesied *in the Captivity*, concerning whose times there is but little mention in the Historical parts of Canonical Scripture. 3. Those that prophesied *after the Captivity*, unto whom the History of *Ezra* and *Nehemiah* hath some reference.

And so in the New Testament, the *Epistles* do many of them refer unto the story of the *Acts of the Apostles*.

As for the ranking and succession of the Books in Scripture, they were not write in the same order as they are placed, but they are set down rather according to their *bulk* and largeness, than their true order.

1. Those that were before the Captivity, are to be reckoned according to this succession.

In the  
year be-  
fore  
Christ.

920.	Obadiab	} in the reign of	Abab, 1 King. 18. 23.
	Jonah		Jeroboam, 2 King. 14. 25.
840.	Amos		Uzziah.
	Isaiab	} in the days of	Jotham.
780.	Hoseab		Abaz.
	Micab		Hezekiab.
	Nabum		
700.	Joel	} about the time of	Manasseb.
680.	Habakkuk		Josiah.
	Zephaniab		Jehoiakim.
610.	Jeremiab		

2 In the Captivity there prophesied } Ezekiel.  
582.  
Daniel.

3 From the return out of Captivity, till our Saviour's coming, are reckoned 559 years: About the 18 year of this, began *Haggai* and *Zechariah*, not long after *Malachi*.

And so in the New Testament; though the larger Epistles are placed first, yet they were not written so: 'Tis probable that they were composed according to this order:

1 Thess.		50.
Romans.	1 Corintb.	55.
1 Tim.	2 Corintb.	56.
Titus.		57.
2 Thess. Philip. Coloss. Galat. Ephef. Hebr. Philemon.		61.
2 Tim.		64.

So for the Canonical Epistles, that of *James* is *Lud. de*  
thought to be written first, then those of *Peter*, *Tenz. Isa.*  
then *Jude*, and lastly *John*. *See Lud.*

Thus likewise for other particular books; that *Capell.*  
of the *Psalms*, some conceive that the 108 should *Historia*  
be first, where *David* doth stir up and prepare him- *Apostol.*  
self to this work of making Psalms; O God, my  
heart is ready, I will sing and give praise. And 72  
Psalm the last, because it concludes with this pas-  
sage, *The Prayers of David are ended.* The order-  
ing of them is not *jure divino*, though it be of very  
great antiquity; for *St. Paul* doth expressly quote  
the second Psalm, *Act. 13. 13.*

The right apprehension of these general noti-  
ons concerning the proper times and order of  
several books, may be one good help to the true  
interpretation of Scripture. C 2 The

The instancing in some parallel Scriptures, may likewise be very advantageous in several cases, for the unfolding of difficult Texts. In order to which, besides the help to be had from Expositors, there are some particular Authors who designedly handle this Subject.

Next to the unfolding of any abstruse and difficult sense, we are to consider likewise the very words and phrases; amongst which, if there be any *ambiguous*, they must be distinguished and applied according to their proper signification in the Text; *Tropes* and *Figures* being explained in their *natural meaning*.

As for the *division* of the Text, it will be needless, unless either the *explication of Terms*, or the *deduction of Doctrines* from the several parts do require it. That common practice of dissecting the words into minute parts, and enlarging upon them severally, is a great occasion of impertinency, and roving from the chief sense.

The Text having been thus unfolded, the next thing to be done is the inferring of *Observations* from it, which should always follow from the words by a strong Logical consequence. The wrestling of Scripture unto *improper truths*, may easily occasion the applying of them unto *gross falsehoods*.

These observations may be of several kinds,  
 either { *Mediate*, and the more remote.  
           { *Immediate* and principal.

Of the first kind are such as are raised from the *occasion, coherence, manner, circumstances, order, deno-*  
*mination,*



mination of the Text; as, whether it be a precept, exhortation, threat, promise, petition, deprecation, similitude, &c. All which may afford several hints of instruction, fit sometimes to be taken notice of: though these points should be only touched at *briefly* on the by, and those only insisted upon *largely* which we conceive to be most agreeable unto the principal immediate scope of the Holy Ghost in that Scripture.

And these observations must be laid down in the most easie perspicuous phrase that may be, not obscured by any Rhetorical or affected expressions; for if the hearers mistake the chief Subject, all that follows will be to little purpose.

The Doctrine being mentioned (if there be any necessity) we may briefly *clear the inference of it*, by shewing its necessary dependence on the Text.

After which it will be convenient, in the most brief and plain expressions, to state the true sense and meaning of that Subject we propose to insist upon.

The Method of which will be various, according to the different nature of the Subjects.

If it be *Doctrinal*, concerning some *Proposition* to be *known* or *believed*, this is to be explained (when there is occasion for it), 1. By *distinguishing* the Terms, and shewing in what sense they are to be understood, substituting words that are plain and proper, for such as are *obscure* and *figurative*. 2. By shewing in several Corollaries, with what *limitations* each word is to be taken.

If it be *Practical*, concerning some vertue or duty to be done, or vice to be avoided; this may be explained by discussing.

1 The *Quid Nominis*, the different names or appellations whereby things are expressed, in order to the more accurate *distinguishing* betwixt them; upon which account it may be proper in some cases to inquire into, 1 The various *equivocal senses* wherein such words are used, for which there may some help be had from such Authors as these, *Ravannella Bibliotheca*, Leigh's *Critica sacra*, Willon's *Dictionary*. 2 The *Synonymous terms*, or such other kinds of words or phrases, as are used for expressing the same thing, which sometimes will very much contribute to the unfolding the nature of it. And for this, such Authors as these may be useful, *Clerk's Holy Oyl*. *Bennet of Synonymous Terms*.

2 The *Quid Rei*, or nature of the thing; where the principal heads of matter are,

1 The *Causes or Properties*, by which a thing is to be *defined*: where 'tis to be noted, that some things are capable of a twofold Cause, *Moral* and *Natural*. That is said to be the *Moral* cause of a thing, which according to the several laws of Divine Justice, doth deserve that thing as its proper recompence. So all kind of *Virtue* is the cause of *Reward*, and *Vice* of *Punishment*, particularly *Intemperance* is the *Moral* cause of *Misery*, because it merits such a condition: That is said to be a *Natural* cause, which doth by its own proper efficacy produce the effect. So *Intemperance* is the natural cause of *Sickness*, *Poverty*, *Infamy*, &c.

There

There are two kinds of ways, wherein the efficacy of some natural causes doth appear, namely when they do either, *Promovere adjuvans*, or *Removere prohibens*; Supply us with the proper help for such an end, or remove the Impediments of it. Those are stiled *Properties*, which do necessarily flow from the Nature of a thing, and therefore do always accompany it.

2 The *Kinds* or *Parts*, by which a thing is to be *divided*, for the better comprehending of its true extent, and the subordinate species or branches belonging to it.

3 The *Opposites*, and *Affinities*, by which a thing is to be *Illustrated*. *Opposites* may be of various kinds, either by way of *Negation*, *Privation*, *Contrariety*, whether by way of  $\left\{ \begin{array}{l} \text{Excess.} \\ \text{Defect.} \end{array} \right.$

And so likewise may *Affinities*; which may be distinguished into such as are *Antecedent*, *Concomitant*, *Consequent*. The explaining of which will very much contribute to fix in our minds true notions concerning the nature of things.

The Text, and the Doctrine or Subject to be insisted upon, being thus opened and explained, the next thing to be provided for, is the *Confirmation* of it: both which ought to be connected by some plain and brief Transition, that so the method may be more perspicuous.

*Confirmation* in *Doctrinal* matters, may be managed either by *Positive proofs*, whether *Testimony*.

1. *Divine*, viz. *Authority of Scripture*, relating either to some direct affirmation, or negation? or to some evident or probable consequence.

2. *Humane*, either from Heathen Writers, Decrees of Councils, Consent of Churches, Testimonies of Fathers, Confession of Adversaries: These may all of them be of good use, if they are suitable to the Matter and Auditory. The Scripture can best inform us what is true and false, yet Humane Records can sufficiently acquaint us with matters of fact, telling us what is *New*, and what is *Ancient*, &c.

But in the managing of this part, care is to be taken (according to the allusion of the Ancients) that *Hagar* the Handmaid do not out-brave her Mistress *Sarah*; that blear-eyed *Leah*, be not preferred before beautiful *Rachel*. To stuff a Sermon with citations of Authors, and the witty sayings of others, is to make a feast of vinegar and pepper; which are healthful and delightful being used moderately as *saucies*, but must needs be very improper and offensive to be fed upon as *diet*.

Proofs from *Reason* should be of so much perspicuity and strength, as may be sufficient to convince the Judgment; In the pressing of which men ought to be very cautious, not to lay more weight upon the Conclusion than the Premisses will bear; not to represent that as a *necessary* consequence, which is at best but highly *probable*. The neglect of this doth many times prove very prejudicial to Truth, by working in men prejudices against it, instead of winning them over to it.

To this purpose the nine *Topicks*, treated of in *Logick* and *Rhetorick*, may be good helps for the inventing of proper Arguments.

When a proposition is confirmed by positive proofs

proofs, the next thing to be done, is the removing of such Doubts and Objections as may be made against it; in the doing of which, such Doubts only ought to be taken notice of, as are most obvious and material; and much Caution is to be used; that the Answer be made as plain and full as the Objection.

In *Practical* points, the proofs from Divine Testimony are capable of these three heads for enlargement, viz. 1. *Precepts*, or *Prohibitions*. 2. *Commendations*, or *Dispraise*. 3. *Promises* or *Threats*. To one of which, all the pertinent Scriptures may be reduced.

1. The *Affirmative* Precepts enjoining such a duty, or the *Negative* ones prohibiting what is contrary to it. 'Tis a sufficient foundation of Duty, when such a one as hath dominion over us, and a just right or power to command us, doth require any thing from us; because in such cases our obedience and subjection is due as a natural homage. Now, *In Deo omnia jura & omnes tituli concurrunt*; Upon what account soever any man may be supposed to be in a superior relation to another, so as to challenge subjection from him; upon all these, and infinitely more, hath God a right to command and govern us. He is our *Maker*, our *Redeemer*, our *King*, our *Father*, our *Master*, our *Husband*, our *Patron*, and *Benefactor*; and therefore every one ought most freely to submit to whatever he shall please to enjoin.

These Precepts are, for the manner of them, sometimes delivered with a peculiar Emphasis. Besides plain *Injunctions*, there are vehement *incul-*  
cations.

cations, Options, Interrogations, Expostulations; of which, men ought to take particular notice.

2 The Commendations that are given to such a grace or duty, together with the dispraise and reproach that belong to the want of it, or the Opposites to it. One of the principal Topicks for perswasion, whence moral inducements and motives are to be derived, is this of the loveliness and excellencies of Things, *ὅσα προσβλήν, ὅσα ἐν φημα*, *Whatsoever things are lovely, Whatsoever things are of good report, if there be any praise, τὰντα λογιζέσθε have these things in estimation.* There is in all men a natural good will and inclination towards things of this nature; and therefore that is another proper way for Perswasion or Disswasion, by representing things as being in themselves lovely and excellent, or deformed and odious. These do generally refer, either to the Nature of a Thing, what it is, or to the Effect of it, what it does.

3 The Promises that are made to any Duty, together with all those instances of Blessing and Happiness which have accordingly befallen such as have been observant of it. The Threats and Judgments denounced and executed upon the neglect of it.

Now Rewards and Punishments being the great Enforcements of Laws, from which they derive their force and obligation, we may by the quality and nature of these, discern the importance of the Duty or Offence to which they are applied; so that when God shall promise all that he can give, or we can hope for; when he shall threaten,

threaten, the utmost that he can inflict, or we can fear; it signifies the matter, to which such great promises and threats are annext, to be of the highest moment and consequence.

The proofs from Humane Testimony, ought (as we said before) to be managed with great Caution and Prudence.

The Arguments from Reason, should be rendered so plain and so cogent, as may be sufficient to satisfy any teachable man, concerning the truth, or fitness, or necessity of what we would persuade to.

These are reducible unto two General Heads.

1 *Equity*, or the rules of fitness and congruity; such as every one who pretends to Reason and Ingenuity will submit unto.

2 *Necessity*, whether upon the Account of

{ *Duty*.

{ *Interest*.

1 *Duty*, to be made out from the nature of the thing it self, which by the Principles of reason will appear to be part of that *subjection* which we owe to any superior powers; and of that love and service which we owe to the common good of the Societies, or Persons to whom we are related. And this being founded upon the notions of *True* and *False*, *Right* and *Wrong*, doth therefore belong to the conviction of the Judgment.

2 *Interest*, or the advantage accruing to our selves by it; which being founded upon the consideration of *good* and *evil*, doth therefore belong to the exciting of the *Will* and *Affections*, and may

more

more properly be styled *Motives*. And because those Affections which do chiefly influence the Inclinations and Actions of Men, are Love and Hatred, Hope and Fear; therefore one proper way of *perswasion* or *disswasion*, is by representing a thing as being *for* or *against* a man's Interest upon either of these Accounts: By shewing the various benefits; *TEMPORAL*, with respect to Health, Profit, Honour, Pleasure, Peace, Safety. *SPIRITUAL*, The subduing or avoiding of Corruptions and Temptations, the encreasing or strengthening of our Graces and Comforts. *ETERNAL*, by securing and confirming to us that blessed hope of future Glory and Happiness. Or, on the contrary, by declaring the danger, loss, prejudice, mischiefs of all kinds, flowing from, and belonging to those Vices which we would dissuade from.

The next proof to be insisted upon is *Experience*, or that practical knowledge which men attain to, by observing the usual course of things in the world. And this being a kind of sensible Evidence, must needs be very powerful for Conviction, when we can appeal for the truth of what we assert to the observation of any considering man, who hath been careful to take notice of the usual course of things: And this may generally be made use of, in giving evidence to all those several kinds of *advantages* or *mischiefs*, which flow from *Virtue* or *Vice*.

Not that any evident position or consequence from Scripture, does need all this proof in it self; but the better to instruct us in the agreement and harmony of Sacred Writ, and the more powerfully



fully to convince the judgment, which in some cases will be apt to find out shifts and evasions, whereby to delude it self, and escape conviction; whereas we shall embrace any doctrine with a stronger assent, and rest upon it with the whole bent of the affections, when it comes in upon us with a full stream of evidence. But here we are to remember, that the too long insisting on a confessed truth, is apt to nauseate and flat the attention.

Having thus passed over the *doctrinal part* in the *Explication* and *Confirmation* of the words, we are in the next place to descend unto the *Application* of them, which is the life and soul of a Sermon; whereby these Sacred Truths are brought home to a man's particular conscience and occasions, and the affections engaged unto any truth or duty.

The Application is frequently mentioned by several Authors, according to a double acception; sometimes it is taken more strictly, as it is distinguished from the *Uses*, and refers only to those particular passages of them which do more especially concern the present Time and Auditory. Sometimes it is taken more largely, as it comprehends all the *Uses* that are inferred from the *Doctrine*. And so I understand it in this place.

In the enlarging of this, we are to observe this caution, That the several Heads or *Uses* we are to insist upon, must not here be handled in a *general notional* way, as in the *Doctrinal* parts; but in such a *home* and *applicatory* manner, as may have some peculiar reference unto the hearers.

The

The chief Rules or Canons that concern this part, are these two:

1. Every Scripture does affirm, command, threaten, not only that which is expressed in it, but likewise all that which is rightly deducible from it, though by *mediate consequences*.

2. An Example hath the force of a Rule; all of  
 1 Cor. 10. them *being written for our learning*. But then we  
 11 must be careful to examine and discern, whether the example be *extraordinary* or *ordinary*, according to which the application must be properly made.

The Apostle tells us, that the whole Scripture is given by inspiration from God, and is profitable  
 πρὸς διδασκαλίαν, *for Doctrine*; πρὸς ἐλεγχον, *for redargution*; πρὸς ἐπανόρθωσιν, *for correction*; πρὸς παιδείαν, *for instruction in righteousness*, that the man of God may be perfect, being perfectly instructed in every good work, 2 Tim. 3. 16.

In that place all the Uses to which Scripture may be applied, are briefly set down.

Application is either  $\left\{ \begin{array}{l} \text{Doctrinal.} \\ \text{Practical.} \end{array} \right.$

*Doctrinal* application is for our information in some truth to be known or believed, which must follow from the Doctrine before delivered and confirmed, by a natural Logical consequence, as that doctrine of the text.

And this is of two kinds  $\left\{ \begin{array}{l} \text{Diadaetical.} \\ \text{Elenctical.} \end{array} \right.$

1 *Diadaetical*,

1. *Diadactical*, in some positive truth, *πρὸς διδασκαλίαν*, which is commonly stiled a Use of *Information*; and should consist of such pertinent doctrinal truths as will most properly follow from the Observation. In the deducing of these it would be an endless business to take in all those inferences that are remote or collateral; but we should pitch upon some few that are more principal and immediate. Where, those Logical directions may be useful, concerning the collecting, 1. Of a general from a special, as *Rom. 4. 3, 4.* 2. The less from the greater, as *John 10. 25. Rom. 8. 32.* 3. The greater from the less, *1 Cor. 9. 9, 10.* 4. The effect from the cause, *Heb. 2. 8.* 5. The cause from the effect, *Job. 6. 45, &c.*

2. *Elenchtical*, *πρὸς ἐλεγχον* in some controverted point, which is usually called an Use of *Confutation*, for the refuting of such erroneous positions as do subvert the truth.

Where it will be needless to raise up any old obsolete Errors, as now lye dead, and do not trouble the Church; but such only ought to be taken notice of, as, being pertinent to the subject in hand, do most infest the present times and places wherein we live.

And herein we ought to be specially careful, that we manage these Polemical discourses, 1. With solid pressing arguments, making our answers as clear as the objections; for if these be plain, and those perplexed, instead of confuting, we shall rather confirm the Error.

2. With much meekness and lenity in Differences not fundamental, *2 Tim. 2. 25.* Soft words  
and

and hard arguments being the most effectual way to convince.

Another part of this applicatory information, may be for the discovery of our own particular estate and condition, in regard of our *assent* unto any truth or *practice* of any duty, where we are to try our selves by *marks* or *signs*.

The truest signs or indications of any thing, are to be derived from some of these three heads.

1. The *cause* or original from whence it must proceed: where the necessary cause is not, or hath not been, there is reason to conclude negatively against the *Effect*.

2. The *Effect* or *Consequences*. Where the effect is, there is reason to inforce the being of the Cause.

3. The *Properties*: Which being such Qualities or Operations as do immediately flow from the nature of a thing, must needs therefore suppose the being of that thing.

Practical application is either,  $\pi\rho\omicron\varsigma$   $\left\{ \begin{array}{l} \text{ἐκκαυχόμενον.} \\ \text{παιδείαν.} \end{array} \right.$

1. For correction of manners, commonly stiled a Use of *Reproof*, Terror, Dehortation, to disswade and fright men from any sinful course. In the urging of this there is much prudence to be exprest, in distinguishing betwixt sins of infirmity, and sins of wilfulness and frowardness, and accordingly proportioning the severity of our reproofs.

This is generally to be observed, that in all Reprehensions, we must exprest rather our *love* than our

our *anger*, and strive rather to *convince*, than to *exasperate*; though, if the matter do require any special indignation, it must be the zeal of a displeased friend, rather than the bitterness of a provoked enemy: 'Tis too much *levity* to check men in an Ironical jeering way; and 'tis too much *rashness* to reprove men in a furious revengeful manner.

This Use should be more especially directed against those particular sins of the times and places wherein we live. And because in it self it may be very displeasing unto the guilty hearers, which will much prejudice the power and operation of it; we should therefore sweeten it by some Gentle insinuations, wherein it might appear that it proceeds from our affection, and care of their welfare, that there is a necessity of insisting upon it, both from our duties, and their danger.

The proper heads for amplification of this Use, are twofold, {

Diffusive.

Directive.

1. *Diffusion* may be amplified by mentioning those several aggravations belonging to the sin we would dissuade from; whether such as concern the

1. *Nature* of it, in respect of *Unreasonableness*, *Deformity*, the Difficulty of serving it, the Facility of leaving it; which may be further evidenced by comparing it with some other sin, which the persons concerned do hate and scorn, which yet may be made to appear, either very *like*, or ( it may be ) *less*, than that they are guilty of, which we would dissuade from. D

2. *Eff-*

2. *Effects* of it; how much it will prejudice our well-being in this world, with respect to those Judgments of Sickness, Poverty, Infamy, Unpleasantness, Danger, and Trouble: and what a hindrance it will be as to our hopes of future Happiness. Where it may be proper, to recapitulate some of the most material things to this purpose before insisted upon in the *Doctrinal* part, concerning the dispraise belonging to such a sin, together with the threats and Judgments denounced and executed upon it. All which should be so ordered as to the manner of it, as may prove most effectual to work in men *shame* and *detestation* for their vices, *compassion* for themselves, *repentance* for their past offences, and greater *circumspection* for the future.

2. The *Directive* part should mention the *impediments* that hinder, and such *means* or helps whereby we may be enabled to avoid and overcome any sin. 'Tis not enough for the Physician to inveigh against the malignity or danger of a disease, but his chief care must be to direct unto the remedy and cure of it. And for this, the prescription must be various, according to the several kinds of offences. This directive part is reducible also under the Use of Exhortation; only here is the difference, that in this place it does properly belong to *Dissuasion*, in the other to *Persuasion*.

2. Παιδεία, or Instruction in } Consolation.  
 righteousness unto every good }  
 work, may include } Exhortation.

I. A Use of *Consolation* is, when we apply the comforts that rise from any doctrine, unto the particular state and consciences of our hearers. This is one main end of the Scriptures, which were written for our learning, *that we through patience and comfort of the Scriptures might have hope.* And it should be the special care of a Minister, to attend τῇ παρακλήσει, unto Consolation (as the word may signifie), like a wise Physician to apply *Lenitives* and *Cordials*, where the condition of the Patient does require it, as well as *Corrosives* and *Purges*.

Rom. 15. 4.

Isa. 40. 1.  
1 Tim. 4. 14

The Matter of this may be various, according to the different states of men, whether their sufferings be,

I. *Outward*, in respect of Sicknes of Body, loss of Friends, Estate, Credit, Peace and Quiet, &c. In which cases it may be proper to suggest several Considerations from the Nature of

God, his Wisdom, Goodness, Power.

*Man*, in respect of his frailty and guilt. The need that he stands in of trouble and chastisement as his proper Physick.

*Afflictions*, which are not evil in themselves, but *secundum modum recipientis*; they are all of them either short, or light, or both, *Si longa levis, si gravis brevis*. There is a natural aptitude in such things, to quicken our relish of the Mercies we enjoy, and to encrease our thankfulness for them; to wean us from the world, to prevent the surfeits of prosperity, to enlarge our experience, to contract such a kind of hardness as may become a Militant state, &c.

2. *Inward*, in respect of Doubts and Desertions: In which case ( besides those more general heads of Consolation above mentioned ) it may be proper to speak something more particularly from the *Promises* in Scripture; *Experience*, either our own, or other mens in the like case: Together with some plain and brief *Solutions* to such particular scruples as are most pressing.

In all afflictions, whether outward or inward, we should endeavour to chear up the dejected hearer, by proposing suitable comforts, by raising his thoughts from *sense* to *faith*, from *present* things to *future*; pressing upon him the consideration of Gods *wise Providence*, by which all things are disposed for the best; his *sure Promises* in Christ, by whom we may certainly enjoy plentiful redemption, and eternal glory. And though for the present the way of Piety may seem to be full of trouble and opposition, yet 'tis most safe in the *issue*; and the day of redemption does draw nigh, when those that are good shall be delivered from all their sufferings, and every man shall receive according to his works.

Eccl. 3. 11. Gods wise Providence, by which all things are disposed for the best;  
Rom. 8. 28. his sure Promises in Christ, by whom we may certainly enjoy plentiful redemption, and eternal glory.

2. *Exhortation* is for the exciting and quickening of our affections unto any grace or duty. 'Tis so principal a part of preaching, that *Acts* 13. 15. all that was to be spoken is called *Exhortation*. The chief end of an Orator, is to perswade ( say the Philosophers): And therefore that Preacher who in his discourses does only flourish in general notions, and does not drive at some particular argument, endeavouring to press upon his Auditory the *belief* or *practise* of some *truth* or *duty*, is like an unwise



unwise fisher, who spreads his net to the empty air, where he cannot expect any success of his labours.

This Use hath two } Motives to perswade.  
common heads }  
of amplification } Means to direct.

1. *Motives* should be such as do most properly and powerfully work upon the *affections*, and therefore are derivable from those two general places, of.

- |   |   |
|---|---|
| 1. <i>Benefit</i> in doing it             | } <i>Honestum.</i><br><i>Utile.</i><br><i>Fecundum.</i> |
| 2. <i>Hurt</i> or danger in neglecting it |   |
|   |   |

Which are capable of very many subordinate Branches: The design of Application being to bring down *general* Truths to *particular* Cases. It cannot therefore be improper in this part, to repeat some of the most material things to this purpose, which were before enlarged upon in the doctrinal part, under that general head of *Reason* from *Interest*.

These things may sometimes be the more effectually pressed, by adding to them some affectionate Obsecrations, like those of the blessed Apostle, Eph. 4. 1. *I beseech you brethren by the mercies of God.* 2 Tim. 4. 1. *I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, &c.* 1 Cor. 1. 10. Phil. 2. 1, 2.

*Means* or directions should consist of such particulars as may best conduce to the attaining of  
D 3 any

any *grace*, or the *performance* of any duty. And these may be either

1. *General*; as Prayer, seeking it from God who is the fountain of all good; setting apart some solemn time for our more particular enquiry after it; improving our abilities and opportunities to this purpose, &c.

2. *More Special*; according as the nature of several subjects shall require, and Scripture or Experience direct.

These are the chief Uses to which Scriptures may be applied: They are frequently mentioned under more, and different names; but they are all reducible to these heads. It is not necessary they should be all insisted upon in every Sermon; but only such of them as may be most *suitable* to the Text, and *seasonable* to the Time and Auditory.

The *Conclusion* should consist of some such matter as may engage the hearers to a serious *remembrance* and *consideration* of the truths delivered, that they may revolve upon them, and be careful to renew that impression which has thereby been made upon their souls by conference and meditation. To which purpose, as the *milder affections*, τὰ ἡδονα, do best suit with the *Introduction*, which insinuate into the love and attention of the hearers; so τὰ πικρὰ, the more *eager* and *vehement affections* will best become the *Conclusion*, as supposing then that we have won the cause we did contend for, convinced and perswaded the Auditory beyond all opposition.

And

And therefore here it will be proper to recapitulate some of the most effectual Arguments, which may leave the hearers moved and stirred up in their Affections.

Thus much briefly concerning the most easie *Method*, and true *Logick* of a Sermon, which was the first thing proposed to be discussed ; and being rightly understood, may be a very great help to facilitate this Service of Preaching.

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D 4

SECT.

## S E C T. III.

*Concerning Matter.*

**T**HE next general Head to be insisted upon, is, concerning the invention of *Matter*: where there are two things considerable.

1. The Seasonableness of it to the Time and Auditory.

2. The Pertinency of it to the Text, or Subject we are to treat of.

The first of these must be left to the prudence of the Minister, in distinguishing of times and emergencies, in applying himself to the several conditions and necessities of his hearers, whether they are to be taught and *instructed* in some necessary *truth*, or to be *excited* unto some necessary *duty*: to which purpose, he must consider whether the generality of his hearers be either *ignorant* or *knowing*; whether *enemies* to Religion, or *Professors* of it; whether merely *formal*, or truly *pious*; whether more *cheerful* and *zealous*, or more *cold* and *sluggish*. According to which variety, his Doctrine and Expressions must be variously suited. To use the same matter and manner in all Auditories, is as if a Shoemaker should make all his Ware of an equal size for children and men, great and little; there being as much difference betwixt the inward gifts and necessities, as betwixt the outward stature. As in other Invitations, we carve that to the guests which is most suitable to their several palates and appetites; so in these spiritual

ritual Feasts, we should be careful to fit our preparations unto the capacity and edification of the Hearers. This is the meaning of the Holy Ghost, *ὀρθολομεῖν τὸν λόγον, rightly to divide the word of truth*, Luk. 12. 24. when, like a faithful Steward, he does proportion his dispensations according to the exigencies of the Family; when like a wise Physician he does fit his prescriptions according to the several necessities of his Patients. This is to have the *tongue of the learned, which knows how to speak a word in due season*. Isa. 50. 4.

2. The Matter must be *pertinent* and *natural* unto the Subject we are to insist upon: for want of skill in the invention of this, many men (especially young beginners) are very apt to complain of much driness and slowness in their compositions, and to take any hint of flying out into impertinent Amplifications, not being able to enlarge themselves, and keep close to their Text.

Now there is a threefold remedy against this:

{ Prayer.  
 { Reading.  
 { Meditation.

By the first, we must be prepared and directed both in our Judgments and Affections; by the second, we may inform and furnish our selves with Materials; by the third, we may digest them into the most proper way for the edification of others

*Augst. de Scalis pa-rad. c. 2.* others. *Lectio inquirat, Oratio postulat, Meditatio invenit, Contemplatio degustat* (saith a Father); Prayer does desire, Reading does enquire, Study and Meditation do discover and digest.

1. *Prayer*; That God would direct and enable us for the particular service that lies upon us. It was an usual saying of *Luther*, *Bene orasse est bene studuisse*; he always found himself in best temper for study, when he had first composed his thoughts and raised up his affections by prayer. And certainly the weightiness of the service may justly deserve this preparation. For if *Queen Esther*, if *Nehemiah*, being to speak unto an earthly King, for the temporal safety of their people, did first prepare themselves this way; much more then should Ministers, who are to be Embassadors from the great God, concerning that weighty business of mens eternal Salvation.

2. *Reading*. It was the Apostle's advice to *Timothy*, 1 Tim. 4. 13. *Give attendance to Reading*. And he says, that it is the study of the Scriptures that must make the *man of God perfect, thoroughly furnished*, 2 Tim. 3. 17. If this were necessary in those primitive times, when men were extraordinarily inspired with special gifts; much more now, when we cannot expect any immediate infusion, but must apply our selves unto the natural proper means of attaining any ability.

3. *Meditation and study*, 1 Tim. 4. 15. *Meditate on these things*; give thy self wholly to them;

them; *ἐν τούτοις ἔσθι*, *Be in them*; which phrase implies much intention and industry in our studies. Demosthenes would have such a one branded for a pernicious man to the Commonwealth, who durst propose any thing publickly which he had not before-hand seriously pondered. What impudence is it then in the great business of Salvation, when a man appears before the Church, Angels, God himself, to discourse in a loose irreverent manner, so as to nauseate and flat the devotion and attention of the hearers, to prostitute the esteem and authority of that sacred Ordinance.

Let such rash persons consider, *Qualis sit res ovile Christi, quam pulchra & Deo grata sit ovium Christi societas; in cujus medio Dominus ille est, cui sol & luna famulantur, cui adsunt ministri ejus millia millium & decies centena millia! Quanta molis est Regnum Christi erigere, & Sathanæ palatia demoliri, &c.* Nic. Hemming: do

But now because amongst those helps of invention which fall under the Rules of Art, this of *Reading* is one of the principal; therefore it will deserve a more large and particular consideration.

There are two things which in our Reading and study may be of great advantage, 1. Good Books. 2. A right Method and Series of Matter to be first and most exactly enquired into.

There is no external help more effectual to direct a man unto pertinent useful matter upon all subjects and occasions, than a *well contrived Library*, wherein upon any emergent doubt or difficulty, he may have recourse unto the advice of other

other grave and learned men, who ( it may be ) have bestowed a great part of their time and study, in the resolution of that particular business which he hath occasion to enquire into.

There are many men whose natural parts would extreamly improve, and grow very eminent, if they had but the knowledge and help of such Authors, as are most suitable to their *genius* and employment ; whereas on the other side, their abilities are much damped and kept low, whilst they are confined only to a scant ill-chosen Library.

There is as much Art and benefit in the right choice of such Books with which we should be most familiar, as there is in the election of other friends or acquaintance, with whom we may most profitably converse.

And this knowledge of Books, as it is in it self a very *specious* part of Learning, making oftentimes a more pompous shew than the knowledge of things, so is it likewise of very great use and advantage: For the attaining of this, the most proper effectual way is, by our own study and experience in the works of several Authors: But because that is a business of vast industry and much time, scarce consistent with the frequent returns of publick service requir'd of a constant Preacher, unless he be before hand qualified for this by his education and leisure at the University ; therefore there is another help to expedite our enquiry in this kind ; namely, the perusal of such Books as do give a particular account of all Authors, the *times* when they lived, the *Works* they have published



lished, with the several *Subjects* they have insisted upon, their *Editions*, *Translations*, *Corruptions*, their esteem and authority; of which kind there are several Writers, both Protestants and Papists. Such are these Discourses :

Pauli Bolduany *Bibliotheca Theologica*.  
 Geor. Draudii *Bibliotheca Classica*.  
 Eusebius *de Scriptoribus Ecclesiasticis*.  
 Gesneri *Biblioth. cum Simleri supplemento*.  
 Hieronymus *de Scriptoribus Ecclesiast.*  
 Fabiani Justiniani *Index Universalis*.  
 Johan. Molani *Biblioth. materiârum*.  
 Photii *Biblioth.*  
 Possevini *Apparatus sacri*.  
 Sexti Senensis *Biblioth.*  
 Trithemius *de Scriptoribus Ecclesiasticis*.  
 Dav. Tossany *Synopsis de Patribus*.  
 Gilberti Voetii *Biblioth. Theolog.*  
 [Mart. Lipenii *Biblioth. Theol. realis*.]

Amongst whom there are some that go by an Alphabetical order of the Authors names, as Photius, Sextus Senensis, Possevinus, &c. others observe an Alphabetical order in setting down the several matters and subjects they insist upon; as, Bolduanus, Draudius, Gesner, Justinianus, &c. So that if a man would know either what Subject any particular Authors have treated upon, or what Authors have treated particularly upon any Subject, he may in them see references to this purpose.

These are esteemed the most advantageous helps for the understanding of Books in general; but  
 more

more particularly, the Authors which are most proper and useful for the study of a Divine, are reducible to these three heads:

Those which concern } *Scripture.*  
the study either of } The Body of *Divinity.*  
                                  } *Antiquity.*

The understanding of *Scripture* being one of the chief businesses of a Minister, to which all his other studies are subordinate;

'Tis to be supposed therefore in the first place, that he is provided with the Old and New Testaments, both in their *Originals* and most authentic *Translations*.

Translations  
of the  
Bible.

The chief *Translations* of the Bible may be distinguished into those which are either in the

*Learned* }  
*Vulgar* } Language.

The Translations of the Old Testament into the *learned Language*, are chiefly of five kinds.

1. Into *Chaldee*, commonly called the *Targum*, or *Chaldee-Paraphrase*, which in the *Historical Books* do for the most part render the true sense of the *Original*; but in the *Hagiographa* is exceeding full of mistakes, and do seldom come near the right meaning.

2. Into *Greek*, the chief of which is the *Septuagint* by the 72 Interpreters (as the Tradition goes), which hath been always esteemed of great authority and repute.

The other *Greek Translations* by *Aquila*, *Symmachus* and *Theodotion* are now lost, excepting only some few fragments of them which yet remain.

3. Into

3. Into *Arabick*: This Translation hath been formerly published only for some parts of the Bible, as the *Pentateuch*, *Psalms*; and is by some learned men rejected, as being ignorantly done, not from the Original, but out of some other Translations, and by some corrupt Copy. It hath since been published for the whole Bible in the King of *France* his late Edition.

4. Into *Syriack*: This hath been esteemed for genuine and faithful.

5. Into *Latine*; of which Version there are several kinds; but the chief of them are these five:

1. the *Vulgar*, commonly ascribed to St. *Hierome*, though there be great reason to doubt of it.

2. *Pagnine's* Translation, which is of good antiquity and esteem; published *Anno Dom. 1523*; altered by *Arias Montanus*, in the Interlineary Bible.

3. The *Tigurine* Translation, begun by *Leo Juda*, and finished by other Reformed Divines, *Anno Dom. 1543*; published by *Robert Stephens*, 1557, with Notes annexed, which he ascribes to *Mansters*. *Watablaus*.

4. The Translation of *Sebastian Castalio*, which is for the most part very elaborate and subtil, but not without too much affectation of Elegance; published first, *Anno Dom. 1551*.

5. The *Latin* Version, which is in most common use amongst us; being performed by those learned men, *Fran. Junius*, and *Emman. Tremelæus*, with very great diligence and judgment.

The

The Translations of the New-Testament into the learned Languages, are either into *Syriack* *Latin*.

1. The *Syriack* is of good antiquity and esteem, but was heretofore defective in some books, namely the 2 and 3 Epistles of *John*, the 2 of *Peter*, *Jude*, and the *Apocalypse*, which have been lately supplied by Dr. *Pocock*.

2. The *Latin* Translations are chiefly of three kinds; namely, 1. The *Vulgar*. 2. *Erasmus*. 3. *Beza*. Which are all commonly known, and in their several kinds of good repute.

Now for the Translations of the Bible into our own vulgar tongue, there are some of these so ancient as *Henry* the Eighth's time, by Mr. *Tindal* and *Matthews*; but these Translations were not so much from the Original *Hebrew* and *Greek*, as from some other *Latin* Version; and therefore are not esteemed of any great authority.

The *English* Translations that have been of most common use, and greatest repute, are these three:

1. The *Geneva* Translation; so styled, because it was finished in that place by some *English* Exiles in Queen *Maries* time; being first published *Anno Dom. 1560*.

2. The *Bishops* Bible in the beginning of Queen *Elizabeth's* Reign, by Arch-bishop *Parker* and others; which because it was not so exact and carefully done, too often following the *Greek* rather than the *Hebrew*, and so liable to divers mistakes; therefore King *James* caused another most exact Translation to be made of it in his time; which

which is by way of distinction called,

3. the *King's Bible*; being that which is now in common use amongst us.

The various Editions of the Bible in the learned Languages, have been so multiplied, that it is not easie (if possible) to recite them. Amongst those that are esteemed either of greatest Antiquity, Elegance, or Correctedness, I will mention some of the chief.

1. The *Hebrew*, with other Translations annexed, is of several kinds and Editions.

Edition of the Bible.

*Hebrew with Translations.*

The *Complutensian* in Spain; containing the *Hebrew*, *Greek*, *Latin*, together with the *Targum* upon the *Pentateuch*, in six Tomes, fol. *Anno Dom.* 1515.

*Munster's* Edition, with his *Latin* Version, and some Notes out of the *Rabbins*, printed at *Basil*, *Anno Dom.* 1534.

The *King of Spain's Bible*, printed at *Antwerp*, 1571, in eight Tomes, fol. containing the *Hebrew* Text, the *Septuagint*, the *Chaldee* Paraphrase and *Vulgar*, with a *Latin* Translation of the 70, and *Targum*: And for the New-Testament, the Original *Greek*, the *Vulgar* and *Syriack* Versions, together with a *Latin* Translation of the *Syriack* by *Guido Boderianus*; besides an Interlineary Bible, and a large *Apparatus*; all very elegantly and correctedly printed.

*Vatablus* his Edition in three vol. fol. *Anno* 1586. containing the *Hebrew*, the *Septuagint*, & the *Latin*.

The *King of France* his Bible, lately printed at *Paris*, containing all that is in the *King of Spain's* Edition, except only the Interlineary Bible

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and

and the *Apparatus*; and having further added the *Samaritan Pentateuch*, and a Translation of it, a *Syriack Translation* of the Old Testament, and an *Arabick Translation* of the whole Bible, with *Latin Translations* to each of them. A very pompous magnificent work, and might have been more useful, had the *Correctors* bestowed as much diligence and skill, as the *Publishers* did cost.

But that which is most full, and upon all accounts most conveniently contrived for use, is the late Edition in *England*, stiled *Biblia Polyglotta*, by the care of Bishop *Walton*, in six Volumes.

2. The Editions of the *Hebrew Text* without Translations, are likewise of divers kinds:

Hebrew  
alone.

By *Plantine*, with much truth and exactness, both in *folio*, *quarto*, *octavo*, with and without points at several times.

By *Robert Stephens* at *Paris* in *quarto*, in a very fair large Character, and after very elegantly and most correctedly, in 16.

By *Hutter* in a fair elegant Character, which distinguisheth the radical and servile, the deficient and quiescent letters, *Hamburg*, 1587.

By *Buxtorf*, with large *Rabbinical Notes* and *Comments*, 1618.

Septua-  
gint.

3. The *Septuagint*, distinct from the Original Text, is printed at *Rome*, and at *London*. At *Frankford* and *Paris* with a *Latin Translation*, and the fragments of the old Greek Interpreters, *Aquila*, *Symmachus*, and *Theodotion*; which fragments may likewise be had distinct in *Drusius* his *Fragmenta Veterum*, augmented with several other *Explications* and *Annotations* of his own.

4. The

4. The New-Testament for the chief Edition New Testament, hath been mentioned before; besides which there are very many others that are commonly known.

Next to these, there are some other Discourses that in their several kinds may be very useful. Amongst these, some are

1. Preparatory.

2. Principal, and more direct.

1. Those may be stiled *Preparatory*, which lay down rules and directions for the profitable reading and right interpretation of Scripture. Such are these:

Bonfrerii *Præloquia in Scripturam.*

Ferdin. de Escalante *Clypeus concionatorum.*

Wolfgang. Fransijs *de Interp. S. Script.*

Salom. Glassii *Philologia sacra.*

Andr. Hyperius *de S. Script. lectione.*

Flaccii Illyrici, *Clavis Scripturæ pars secunda.*

Jo. Euseb. Nierembergii *de Origine Scripturæ.*

And. Rivet. *Isagoge.*

Nicol. Serrarii *Prolegom. Biblica.*

Ludov. de Tena *Isagoge.*

Michaelis Waltheri *Officina Biblica.*

2. The Books that do more principally and directly tend to make a man a good Textuary, may be reckoned up under these three Heads:

1. Concordances.

2. Commentaries.

3. Reconcilers.

I. *Concordances* are of very great use, both for the unfolding of difficult Texts, by referring to parallel Scriptures, and to enlarge upon any Theme with the most proper Quotations; as also for the directing of us unto such Texts of which we have only some confused imperfect remembrance.

These are of two kinds, for  $\left\{ \begin{array}{l} \text{Words.} \\ \text{Things.} \end{array} \right.$

Concordances for *Words*, are those which reckon up the several places wherein such a word is mentioned.

These are either for the

- Original,
  - Old Testament,
    - Hebrew, *Buxtorfius*, & *Naldii Concordantia particularum Hebr.*
    - Chaldee, in some places of *Daniel* and *Isai Mart. Trostius*.
  - New Testament in Greek, *Lucii Lexicon*, *Hen. Stephanus*; the same more correct by *Schmidius*.
- Translations of the
  - Old Testament into Greek by the Septuagint, *Conrad. Kircherus*.
  - New Testament into Syriack. *Mart. Trostius*.
  - Both into
    - Latin, *Hen. Stephanus*.
    - English, *Cotton*, *Newman*, *Wickens*, The Cambridge-Concordance.



A Concordance of *Things* does sum up all the pertinent Scriptures unto any particular head or common place which denote the same sense, though it may be of different words: Some of these are in *Latin*: as,

Allotti *Thesaurus*.

Berchorii *Index moralis*.

Marlorati  $\left\{ \begin{array}{l} \textit{Thesaurus.} \\ \textit{Enchiridion.} \end{array} \right.$

Dan. Tossani *Index*.

Georgii Viti *Doctrinale Bibliorum*.

There are some others of this kind in our *English Tongue*;

Mr. Bernard's *Thesaurus Biblicus*.

Bogan. *View of the Threats and Punishments recorded in Scripture*.

Clark's *Holy Oyl*.

Wilson's *Dictionary*.

Unto these may be added those Treatises that handle the several acceptions of words and phrases in Scripture; as,

Flaccii Illirici *Clavis Scripturæ*.

Mr. Leigh's *Critica Sacra*.

Petri Ravanelli *Bibliotheca sacra*.

*Commentators* are either  $\left\{ \begin{array}{l} \textit{Matter.} \\ \textit{upon some particular} \end{array} \right.$   $\left\{ \begin{array}{l} \textit{Books.} \end{array} \right.$

Those I style *Commentators upon Matter*, who do insist upon the explaining of some peculiar subjects, dispersedly contained in several parts of Scripture. Such are those that handle

## Scripture-Philosophy ; as,

Bochart *de Animalibus S. Scripturæ.*Joân. Buxtamantius *de Animalibus S. Scripturæ.*Wolf. Franzius *Hist. Animalium sacr.*Levinus Lemnius *de Plantis sacris.*Joh. Matthesius *Expositio locorum S. Script. in quibus aliqua rei metallicæ fit mentio.*Joh. de Mey *Sacra Physiologia.*Franc. Rucus *de Gemmis sacris.*Valesius *de Sacra Philosophia.*[J. Hen. Maii *Hist. Animalium Scripturæ.* 8°.]

## Scripture-Chronology ; as,

Leo Allatius *de Mensuris Temporum.*Hen. Alstedii *Chronologia sacra.*

Hugh Broughton's Consent.

L. Capelli *Chronologia.*Laur. Codomanni *Annales S. Scripturæ.*

Dr. Lightfoot his Harmony.

Ben. Ar. Montani *Daniel. Antiqu. lib. 9.*

Sir Walter Rawleigh's History.

Jac. Saliani *Annales à creatione ad Christum.*Joh. Scaliger *de Emendatione Temporum.*[Tho. Lydiat. *Emendatio Temporum compendiosa facta.*Ejusd. *Recensio & explicatio Argumentorum præduktorum libello Emend. temp. de Annis Nativitatis, Baptismi. Ministerii & mortis Jesu Christi.]*Dr. Simson *Chronologia.*Ja. Usserii *Annales ; & de Cainane Arphaxadi filii.*  
*Chronologia Sacra.* 4°.[Eusebii *Onomasticon cum additamentis Bonfanti.]*

Scrip-

## Scripture-Geography, or Topography; as,

J. Adamantius *de situ Terræ sanctæ.*Christ. Adricomii *Theatrum terræ sanctæ.*Bocharti *Geographia sacræ.*[Bonav. Brocardi *Palestina* (who travelled the  
H. Land Anno 1283.)David Chytræi  $\left. \begin{array}{l} \textit{Itinerarium} \\ \textit{Chronic.} \end{array} \right\} \textit{totius S. Script.}$ 

Mr. Fuller's Holy Land.

[Barradii (Sebast.) *Itinerarium filiorum Israel*  
*ex Ægypto.*][Buntingi (Henr.) *Itinerarium Biblicum.*]

The Travels of the Patriarchs.

Galper Varrerius *de Ophyræ regione.*[Martini Lipenii *Navigatio Solomenis Ophiriticæ*  
*illustrata.*]

## Scripture-Measures and Weights; as,

Boizardus.

Ed. Brerewood *de ponderibus & pretiis veterum*  
*numorum.*Capellus *de ponder. Num. & Mensur.*

Rob. Cenalis.

[Villalpandus *de Templi fabrica, & vasorum for-*  
*mâ, Hebræorumque ponderibus, a: numismatis.*  
*2. lib. in Ezech.*]

Dav. Chytræus.

Pet. Ciaconius.

Epiphanius.

Marquardus Freherus *de Numismate census.*

Mat. Hostus *de sex Hydriarum*, Johan. 2. *capacitate.*

Hulfius.

[ Hotomannus (Franc.)

Joh. Mariana.

Occho Ar. Montanus *de Mensuris sacris. Antiq. lib. 7.*

[ Bish. Walton *in apparatu Bibliorum.* ]

Joseph Scaliger } *de re nummariâ.*

Snellius

Selden *de Anno civili & Calendario Judaico.*

Gasp. Waserus *de Antiquis Nummis.*

[ Dr. Cumberland *Scripture-Weights and Measures. 8°.* ]

[ Edvardus Bernardus *de mensuris & ponderibus antiquis. 8°. 1688.*

### Sacred Structures.

Joh. Buteo *de Arca Noe.*

Lud. Capelli *Templi Hierosol. delineatio triplex.*

Mat. Hostus *in fabricam Arcae Noe.*

Ar. Montanus *de fabrica Templi. Antiq. lib. 5.*

[ L'Empereur *in Middoth.* ]

[ Did. de Lazares *de Noe & Arca sacra.* ]

[ Johan. Huls *de Magnitudine Arcae Noe.* ]

The Proverbial expressions either used or alluded to in Scripture, or *Adagialia Sacra*; as,

Martin Delrius.

Joan. Drusius { *Proverbiorum liber.*  
                          { *Adagia Hebraica.*

Andreas

Andreas Schottus.

Joach. Zehner.

[Erpenius (Thom.) *Proverb. Arabica.*

### The Allegories in Scripture.

Roberti Holcot. *Alleg. utriusque Testamenti.*

Isidor. Hispalensis *de Alleg.*

Hieron. Laureti *Sylva Alleg. totius Scripturæ.*

Ottomarus Luscinius.

[Bezalech Darschan *explicatio Rabbiorum Allegoriarum totius S.*]

### The Schemes and Tropes used in Scripture.

Beda.

Cassiodorus.

Flaccius Illyricus *in parte secunda.*

Glaffi *Philologia Sacra.*

Barthol. Westhemeri *Tropi insigniores ex utroque Testamento.*

Zehneri *Similitudines Biblicæ.*

[Joachim. Camerarius *de tropis & figuris in Script. Apost.*]

There might be divers other the like Subjects instanced in, but these are some of the chief. Now in all difficulties that refer to any of these heads, a man may expect more full satisfaction from those Authors that *purposely* insist upon them, than from others, who do more *promiscuously* comment at large.

Commentators upon the Books of Scripture, are very numerous, and of various kinds: I shall only mention some of those whose Names are common and most eminent.

Upon

~~Patrick, Lowth and Whitty~~  
Upon the Whole Bible.

*Patrick, Lowth and Whitty 2: 4*  
See many other Commentators mentioned in Possévin, Drandius, Schottus, The Oxford Catalogue, and [Crow's Catalogue, 1672.]

**A** Nnotations. English. 2 vol. fol.

Dutch. Translated by Theodore Haak.

Italian, by Deodate.

*Biblia Magna*, 5 vol. fol.

by Estius, Menochius, Tirinus, Emanuel Sa.

*Biblia Maxima*.

Daniel Brenius. S. An.

Cajetanns. P

Hugo Cardinalis. P.

\* *Critica sacra*. 9 vol.

[Patherius An. 600. floruit.]

[Poli Synop. Critic.]

[Jo. Heideggeri Enchir. Biblicum.]

\* Hugo Grotius.

Jo. de la Hay.

Nic. Lyranus. 1340. An.

Mariana. P. Annot.

Lucas Osiander. L. Annot.

Pareus. C.

Conradus Pellicanus.

Piscator. C. Annal.

Quistorpius. L. Annot.

Steph. Szegedinus. C. An.

Tremelii. Annot.

Vatablus. P. An.

Waltherus. L.

[Pool's English Annot.]

*ANK Henry 5 Vol*

On the Pentateuch.

Abarbanel. R

Aben Ezra. R

\* Henry Ainsworth. E

Hen. Alstedius. C

[Sixtinus Amama. C]

Renedict. Aretius. C.

Beda. 730.

\* Jac. Bonfrerius. P

Jo. Brensius. L

Johan. Calvinus.

Seraph. Cappo à Porrecta. P.

Catena Veterum.

David Chytræus. L.

Cyrillus Alexand. 430.

Jo. Drusius. C.

Paulus Fagius. C.

Ferus. P.

Gregorius Magnus. 600.

[Alexander Hales, An. 1230.]

[Martin. Borrhanus, C.

Arth. Jackson. E

Sal-

Salomon Jarebi. R

[Corn. Jansenius. P.]

[Procopius Gazæus in  
Oſtateucham floruit cir-  
ca. An. 510.]

[Rupertus Tutiensis flo-  
ruit. 1120.]

[Rabanus Maurus. An.  
840.]

Francis. Junius. C

Corn. à Lapide. P

Malvenda. P

Menassê Ben Israel Conci-  
liator. R

Oleaster. P

Fab. Paulutius. P

Bened. Pererius.

Piscatoris Questiones. C.

August. Steuchius Engu-  
binus P. Annot.

Theodoret. 440.

Tostatus. P

Jo. Trap. E. Annot.

### On Genesis.

[Alcimus Avitus. An.  
523.]

[Abb. Flac. Alcuinus. An.  
804.]

Tho. Aquinas. 1270.

[Anselmus.]

Augustinus. 420.

[Jo. Cocceius. C.]

Moses Barceph. R.

\* Christ. Cartwright. E

[Beda.]

Jo. Chrysostom. 400.

[Bal. Bebelius.]

Cyrillus Alexand. 430.

Mart. Delrio. P

[Eucherius Lugdunensis.

An. 455.]

Benedict. Fernandes. P

Jo. Gerbardus. L. 3 Vol.  
Fol.

Jo. de lay Hay. P.

D. Hieronymus. 400.

Mart. Lutherus.

[Nic. Selneccerus.]

[Jo. El. Tarserus. R.]

[Moses Alſcheb. R.]

[Lypomannus.]

Aug. Marlorate. C.

Pet. Martyr. C.

\* Job. Mercerus. C.

Marin. Mercennus. P. Q.

Wolf. Musculus. C.

Origenes. 250.

Ben. Pererius. P.

\* And. Rivet. C.

Victorin. Strigellius. C.

And.

And. Willet. E  
L. Ystella. P

Hulder. Zuinglius.

Upon Exodus.

[*J. Braunius.*]  
\* Christ. Cartwright. E  
[*Dav. Chytraeus.*]  
*Johan. de la Hay.* P  
*Jansenius in 15 priora*  
Cap. P  
[*Rab. Ismael.*]  
[*Leo Juda.*]  
*David Kimchi. R. 1200.*  
*Arth. Lake in cap. 19. E*  
[*S. Epiphanius.*]  
*Lorinus. P.*  
[*Jo. Lightfoot.*]

[*Joh. Osiander.*]  
[*Jo. Elias Terferus.*]  
*Christoph. Pelargus. L*  
*Benedict. Pererius in 15*  
p. Cap. p.  
\* *Andr. Rivet. C.*  
[*Josias Simlerus. C.*]  
*And. Willet. E.*  
*Hulder. Zuinglius.*  
[*Origenes.*]  
[*Ludovic. Stella.*]  
[*Rab. Simeon.*]  
[*August. Varenius.*]

On Leviticus.

*Cyrillus Alexand. 430.*  
*Schelomo ben Jakar. R*  
[*Jebuda Sanctus.*]  
*Simeon ben Joachim. R*  
\* *Jo. Lorinus. p.*  
[*Chazkuni, Pesikta.*]  
[*Hefychius Presbyter Hierosol. An. 600.*]  
[*Radulphus Flaviacensis.*  
*An. 1157.*]

[*Joh. Ad. Osiander.*]  
*Origenes. 250.*  
*Christoph. Pelargus. L*  
[*Aug. Varenius.*]  
*Pet. Serranus. p*  
[*Lex Sacerdotum Sacrificium Abaronis.*]  
*And. Willer. E*  
[*Jo. Wolfius. C.*]  
[*Tb. Waldensis. An. 1410*]

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## On Numbers.

[ S. Ambrosius. 370. ]

Guil. Atterfol. E

Scbelomo ben Jakar. R

\* Joban. Lorinus. p

[ Hieronymus. ]

[ M. Lutherus. ]

[ Jo. Ferus. p. ]

Origenes. 250.

[ Rob. Canutus. An. 1170. ]

Christoph. Pelargus. L

[ Aug. Varenius. ]

[ R. Schimeon. F. ]

[ Hug. de S. Charo. ]

[ Fochai Osiander. ]

[ Jo. Bugenbagius. L. ]

## On Deuteronomy.

[ Jo. Gerhardus. L. ]

Scbelomo ben Jakar. R.

\* Jo. Lorinus. p.

Mart. Lutherus.

[ Jo. Ferus. p. ]

[ Arias Montanus. p. ]

[ Jo. Cocceius. C. ]

[ Wolf. Franzius. ]

Christoph. Pelargus. L.

Aug. de Quiros. p.

Job. Wolfius. C.

[ Maimonides. ]

[ Hier. Oleaster. ]

[ Rab. Leo ben Gerschom. ]

[ S. Greg. Nyssen. ]

[ Augustinus. ]

[ Ambrosius. ]

[ Cyril. Alex. ]

[ R. Naphtali. ]

[ S. Theodoret. ]

[ Cornelius Jansenius. p. ]

[ R. Juda Leo. ]

[ Rabanus Maurus. ]

[ Nic. Ant. Mongeorgius. ]

[ Abr. Seba. Jud. ]

[ Tho. Reeves. ]

## On Joshua.

[ Adrian. Crommius. ]

Augustinus. 420.

\* Bonfrerius. p.

[ Brentius. L. ]

[ Calvinus. ]

[ Chytraus. L. ]

Drusius

Drusius. C.	Tostatus. p.
Jo. Ferus. p.	Hugo de S. Victore. 1130.
Levi ben Gersom. R.	Jo. Wofius. C.
Salomon Farchi. R.	[Phil. Hannekenius.]
Arth. Jackson. E.	[R. Abraham ben Je-
Corn. à Lapide. p.	budab.]
Lavaterus. C.	[Cajetan.]
[Em. de Naxera.]	[R. Jacob fil. Isaac.]
[Aloys. Novarinus.]	[Beda.]
Cosm. Magalianus. p.	[Alex. de Hales.]
Malvenda. p.	[Rupertus Tuit.]
* And. Masius. p.	[Ant. de Escobar & Men-
Jo. Mayer. E.	doza.]
Arias Montanus. p.	[Abarbanel.]
Origenes. 250.	[R. Abar. Aben. Cbajjm.]
Rupertus. Anno 1130.	[Isidorus Hisp.]
* Nicol. Serrarius. P. Qu.	[Procopius Gazæus.]
Theodoret. 440.	[Jo. Hen. Hottinger. L.]

## On Judges.

[Antoninus Flor.]	Jo. Drusius. C
Augustinus. 420.	Jo. Ferus. p.
* Jac. Bonfrerius. p.	Levi ben Gersom. R.
[Beda.]	Salomon Farchi. R.
[Cajetan.]	David Kimchi. R.
[Maur. Helingius.]	Corn. à Lapide. p.
Jo. Brentius. L.	Ludo. Lavater. C.
Mart. Bucer. C.	Cosm. Magalianus. p.
[Ev. Marcellinus.]	Malvenda. p.
[Hugo de S. charo.]	[Seb. Schmidius.]
[Ant. Escobar & de Men-	Pet. Martyr. C.
doza.]	Jo. Mayer. E.
Cbytraus. L.	* Arias

\* Arias Montanus. p.

Pellicanus.

Rich. Rogers. E.

\* Nich. Serrarius. p.

Theodoret. 440.

Tostatus. p.

Hugo de S. Victore. 1130.

Jo. Wolfius. C.

[ Rab. Jacob. Fil. Isaac. ]

[ Procopius Gazæus. ]

[ Jac. Fabricius. ]

[ Cbrist. de la Vega. ]

[ Rabanus Maurus. ]

[ Cassp. de Villaroel. ]

### On Ruth.

Aben Ezra. R.

Gab. Acoſta. p.

Ven. Beda. 730.

\* Jac. Bonfrerius. p.

Jo. Brentius. L.

Cbytræus. L.

Job. Drufius. C.

[ Franc. Feverdentius. p. ]

Salomon Farchi. R.

Corn. a Lepide. p.

Ludo. Lavater. C.

Malvenda. p.

Jo. Mayer. E.

Isaac Meir. R.

Pellicanus.

\* Gasp. Sanctius. p.

\* Nic. Serrarius. p.

Theodoret. 440.

Topshel. E.

Tostatus. p.

Hugo de S. Victore. 1130.

Jo. Wolfius. C.

[ R. M. Alscheich. ]

[ Hiero. Savanarola. ]

[ Jo. Bened. Carpzovius. ]

[ Isidor. Hisp. ]

[ Procopius Gazæus. ]

[ Rupertus Tuit. ]

[ Rabanus Maurus. ]

[ R. Aben Ezra. ]

[ R. Sam. de Oxeda. ]

[ R. Salomon Levita. ]

[ Isaac ben Arama. ]

[ Joseph aben Jecbia. ]

[ Abr. Ecchellenfis. ]

[ Th. Fuller. ]

[ Jo. Mercer. ]

[ Corn. Meander. ]

[ Jo. Geor. Nesselius. ]

[ Jo. Quinquarboreus. ]

On

## On Samuel.

*Jo. Brentius.* L  
*Jo. Calvinus.*  
*Dion. Carthusianus.* 1460.  
*Nic. Causin. P. Dissertationes.*  
*Jo. Drusius.* C  
 [ *Ludovic. de Vera.* ]  
 [ *J. Stuckius.* ]  
 [ *Jo. Hier. Sopranus.* ]  
*Hieronymus.* 400.  
*Schelomo ben Jaker.* R  
*David Kimchi.* R  
*Corn. a Lapide.* p.  
*Malvenda.* p.  
*Pet. Martyr.* C.  
 [ *Abarbinel.* ]  
 [ *Abaron ben Chajim.* ]  
 [ *Medrasch Schemuel*  
*liber Ritualis Schemu-*  
*elis.* ]

[ *Ambrosius.* ]  
 [ *Ant. Florens.* ]  
 [ *Nic. Causinus.* ]  
 [ *Fabr. Paulatus.* ]  
 [ *Procopius Gazæus.* ]  
 [ *Cornelius Jansenius.* ]  
 [ *Rupert. Tuit.* ]  
 [ *R. Simon Judæi.* ]  
*Jo. Mayer.* E  
*Mendoza.* p.  
*Origenes.* 250.  
*Pellicanus.*  
 \* *Gasp. Sanctius.* p.  
 \* *Nic. Serrarius.* p.  
*Victor Strigellus.* p.  
*Theodoret.* 440.  
*Tostatus.* p.  
*Hugo de S. Victore.* 1130.  
*And. Willet.* E.

## On the Kings.

[ *Ambrosius.* ]  
*Jo. Brentius.* L  
*Carthusianus.* 1460.  
*Schelomo ben Jakar.* R  
*Corn. a Lepide.* p.  
*Malvenda.* p.  
*Pet. Martyr.* C

*Jo. Mayer.* E  
*Origenes.* 250.  
 [ *Abravinel.* ]  
*Pellicanus.*  
*Procopius.* 520.  
 \* *Gasp. Sanctius.* p.  
 \* *Nic. Serrarius.* p.

*Við.*

Viſt. Strigelius. C  
Theodoret. 440.  
Toſtatus. P  
Hugo de S. Victore. 1130.  
[Antoninus.  
Beda.  
Jo. Drufius. C  
Iſidorus Hiſpal.  
Eucherius Lugd.

Sam. Laniado. R  
Franc. Olyſſiponenſis.  
Rupertus Tuiſ.  
Jo. de Corduba.  
Nic. Friſchlinus.  
Jo. Bugenbadius.  
Evang. Marcellinus.  
Sebaſt. Schmidius.]

On the Chronicles.

Carthuſianus. 1460.  
Jo. Drufius. C  
Hieronymus. 400.  
Simeon ben Joachim. R.  
Salomon Farchi. R  
Corn. a Lapide. P  
Ludo. Lavater. C  
Malvenda. P.  
Jo Mayer. E  
Procopius. 520.  
\* Gaſp. Sanctius. P  
\* Nic. Serrarius. P

Theodoret.  
Toſtatus. P  
[Antoninus.  
Math. Frider. Beckins.  
Beda.  
Fab. Bidenbachius.  
Jacobus Rex.  
Seb. Leonhardus.  
Hug. de S. Charo.  
Joſeph. aben Fecheil. R  
Basil. Zanchius.]

On Ezra.

Aben Ezra. R  
Ven. Beda. 730.  
Jo. Brentius. L.  
Salomon Farchi. R  
Simeon ben Joachim. R  
Corn. a Lapide. P

Lavaterus. C  
Malvenda. P  
Jo. Mayer. E  
Procopius. 520.  
\* Gaſp. Sanctius. P  
Hugo de S. Victore. 1130.

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Jo.

*Jo. Wolfius. C*  
*[Theod. Bibliander.*  
*Nic. Lombardus.*  
*Jo. Paul. Oliva.*  
*Luc. Osiander.*

*Will. Pemble.*  
*Viët. Strigellius.*  
*Rupertus.*  
*Jo. Wandalinus.*  
*Victorinus.]*

On *Nebemiab.*

*Beda. 730.*  
*Brentius. L*  
*Ferus. P*  
*A Lapide. P*  
*Lavaterus. C*  
*Malvenda. P*  
*Jo. Mayer. E*  
*Mr. Pilkinton. E*

*\* Nic. Serrarius. P*  
*Jo. Wolfius.*  
*[ Hugo de S. Charo.*  
*Adr. Crommius.*  
*Fab. Paulutius.*  
*Arn. Mengerius.*  
*Jo. P. Oliva.*  
*Cornelius Schonaeus.]*

On *Ester.*

*Brentius. L*  
*Cowper. E*  
*Drusius. C.*  
*Franc. Fevardentius. P*  
*Salomon Jarchi. R*  
*Corn. a Lapide. p*  
*Lavaterus. C*  
*Malvenda. p*  
*Jo. Mayer. E*  
*Pet. Merlinus. C*  
*Rabbanus Maurus. 150.*  
*\* Gasp. Sanctius. p.*  
*\* Nic. Serrarius. P. Quest.*  
*Jo. Wolfius. C*  
*[ Didac. de Celada.*

*Leand. Montan. de Mur-*  
*cia.*  
*Portiones Levitæ Schelo-*  
*mo Halleri.*  
*R. Mos. Alscheich.*  
*Lud. Hen. Aquinas.*  
*Oliv. Bonartius.*  
*R. Elieser German.*  
*R. Elisa Gall.*  
*Lechem Setharim.*  
*R. Abr. Tfabulon.*  
*R. Salom. fil. Tzemach.*  
*Rabbob.*  
*S. Pagninus.]*

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## On Job.

Mr. Abbot. E.  
 Aben Ezra. R  
 Augustinus. 420. Annot.  
 Jo. Bolducus. P  
 Jo. Brentius. L  
 Broughton. E  
 Jo. Calvinus.  
 Jos. Caryl. E  
 Catena 24. Græc. Doct.  
 Jo. Cocceus. C  
 Balb. Corderius. P  
 Jo. Drusus. C  
 Jo. Ferus. P  
 Levi ben Gersom. R  
 Gregorius Mag. 600.  
 Hesychius. 400.  
 Schelomo ben Jakar. R  
 Ludo. Lavaterus. C  
 Moses ben Maimon. R  
 \* Jo. Mercerus. C  
 Pet. Merlinus. C  
 Origenes. 250.  
 \* Jo. de Pineda. P

[ Bishop Patrick's Para-  
 phrase. E ]  
 \* Gasp. Sanctius. C  
 Aug. St. Eugubinus. P  
 Didacus à Stunica. P  
 [ Sebast. Schmidt. L  
 Ambrosius.  
 R. Isaac. ben. Aromo.  
 R. Simeon Duran.  
 R. Abr. Perizol.  
 R. Obad. Sephorno.  
 S. Theodores.  
 Fr. Spanhemius fil.  
 Jo. Senault.  
 Jo. Schragmullerus.  
 Ivarus Stubæus.  
 Catena in Jobum.  
 Jo. Meisnerus.  
 Tho. Malverda.  
 Hen. Jobngen.  
 Phil. Codurcus.

to [ Will. Zeschius. ] Chappelouge  
 a critical Dissertation  
 on this Book, by C. Peters-  
 on.

## On the Psalms.

Abbot. E  
 Aben Ezra. R  
 Hen. Ainsworth. E.  
 Amesius. C

Amyraldus. C. Paraph.  
 Ant. Angelius. P  
 Tho. Aquinas. 1270.  
 Augustinus. 420.

*Fred. Balduinus. L*

*Beda.*

*Bellarminus. p*

*Bez-a. C*

*Calvinus.*

*Carthusianus. 1460.*

*Cartwright on 15 Ps. E*

*Catena Græc. Patrum.*

*Dickson. E.*

*Dan. Dike 124 Ps. E*

*Downham. 15 Ps. E*

*Euthymius. 1180.*

*St. Fabritius. C. Concion.*

\* *Jo. Foord. E*

[*Bp. Patrick's Paraph. E.*]

\* *Gilb. Genebrardus. P*

*Levi ben Gersom. R*

*Gouge on 116. E*

\* *Dr. Hammond. E*

\* *Martin. Geierus. L.*

*Conradus Herishachim. P*

*Hieronymus. 400.*

*Arth. Jackson. E*

*Corn. Janfenius. p*

*Salomon Jarchi. R*

*David Kimchi. R*

*Pet. Lombardus. 1160.*

*Jo. Lorinus. p*

*Malvenda. p*

*Marleratus. C*

*Dr. Mayer. E*

*Mollerus. C*

*Ar. Montanus. p*

\* *Muis. p*

*Wolf. Muscul. C*

*Bp. Nicolson. E*

*Guil. Parisiensis. 1240.*

[*Bp. Patrick's Paraph. E*]

*Pierſon on 27, 84, 85,*

*87. E*

*Pitiſcus. C*

*Bishop Reynolds on the*

*110. E*

*Rob. Rollocus. C*

*Abra. Scultetus. C*

*Sedgwick on 23 Ps. E*

*Aug. Steuch. Engubinus. E*

*Vicars. E*

[*Guil. Damasus.*

*Ambrosius.*

*S. Baſilius.*

*Epbrem Syrus.*

*Tho. Le Blanck.*

*Bruno Aſtenſis. An. 1120.*

*Mart. Bucer.*

*Bruno Colonienſis. A. 1100*

*Bruno Herbipolenſis. An.*

*1040.*

*Rein. Backius.*

*Hug. de S. Charo.*

*Chriſt. Danderſtadius.*

*S. Epiphanius.*

*Marc. Ant. Flaminius.*

*Joh. Gerbard.*

*Greg. Nyſſen.*

*Petr. Habercornius.*

*Haym*



Haymo Halber. An. 853.	Hen. Hopffnerus.
Georg. Heferus.	Hilarius Pictav. An. 360
Alcuinus.	Joachim Abbas.
Arnobius.	R. Isaac ben Simson.
Anton. Ageleius.	John Longland.
S. Athanasius.	Franc. Loysius.
Asterius Scythopolitanus.	Mart. Luber.
An. 380.	Andr. Rivet.
R. Salom. Attias.	R. Obad. Sephorno.
Bened. Augustinus.	Hier. Savonarala.
Ambr. Ansbertus.	Jo. Schröderus.
Aurel. Cassiodorus. A. 514.	Gasp. Sibelius.
Cajetan. p	Jo. Snaningsius.
S. Chrysostom.	Phil. Melancthon.
Jo. Cocceius.	Jo. Maldonat.
Didymus Alexand. An.	Mat. Martinus.
380.	Geor. Menzins.
Jo. Drusius.	Nicetas.
Erasmus.	Prosper. An. 444
Claud. Espenceus.	Jo. Pricæus.
Eusebius Cæsar.	S. Theodoret.
Rich. de Hampolo.	S. Theophylactus. A. 1081
Pet. Harentalius. A. 1380	Jo. Lud. Vives.
Nic. Hemingius.	Georg. Wicelius. ]

## On the Proverbs.

Aben Ezra. R	* Geierus. L.
Anton. Agelius. p	Levi ben Gerson. R
Ro. Baynus. p	Hieronymus. 400.
Ven. Beda. 730.	Rob. Holcar. 1350.
* Tho. Cartwright. C	Jansenius. p
Jo. Dod.	Jermyn. E

David Kimchi. R  
*A Lapide.* p  
*Lud. Lavater.* C.  
*Luther.* Annot.  
*Dr. Mayer.* E.  
*Melancthon.* L  
 \* *Jo. Mercerus.* C  
*Guil. Parisiensis.* 1240.  
 [ *Bp. Patrick's Paraph.* E ]  
 \* *Salazar.* p  
*Fran. Taylor.* E  
*Jo. Trap.* E  
 [ *Ambrosius.*  
*Augustinus.*  
*Basilius.*  
*S. Bidembachius.*  
*Beda.*  
*Vitus Besoldus.*  
*Catena Græcorum Pa-*  
*trum.*  
*Abr. Calovius.*

*Hugo de S. Charo.*  
*Jo. Cocceius.*  
*Jo. Collet.*  
*Mich. Cope.*  
*Alv. Gomez.*  
*Ja. Duport.*  
*R. Abr. ben Jebudah*  
*Chassai.*  
*R. Mos. Alsheich.*  
*R. Meir Arama.*  
*Jos. Aben Jechia.*  
*Kafuenaki.*  
*Baal Akeda.*  
*Christ. Egenolphus.*  
*Jan. Vitalis à Furno.*  
*Petrus Gorsius.*  
*Greg. Neocæsar.*  
*Isaac ben Simon.*  
*R. Salom. Jarchi.*  
*Honorius Augustodun.* A  
 1130. ]

## On Ecclesiastes.

*Aben Ezra.* R  
*Beda.* 730.  
*Bonaventura.* 1280.  
*Jo. Brentius.* L  
*Hugh Broughton.* E  
 \* *Tbo. Cartwright.* C  
*Jo. Cotton.* C  
*Jo. Ferus.* p  
 \* *Geierus.* L

*Thomas Granger.* E  
*Gregorius Neocæsariensis*  
 24. Paraph.  
*Greg. Nyssenus.* 380. Com.  
*Hieronymus.* 400.  
*Janßenius.* p  
*Salomon Jarchi.* R  
*Jermyn.* E  
 [ *Corn. a Lapide.* p ]  
*Lavaterus.*

*Leuaterus.* C  
*Lorinus.* p  
*Lutberus.* Annot.  
*Malvenda.* p  
*Isaac Meir.* R  
*Melancthon.* L  
*\* Mercerus.* C  
*Guil. Parisiensis.* 1240.  
 [Bp. Patrick's Paraph. E]  
*\* William Pemble.* E  
*\* Jo. de Pineda.* p  
*Franc. Sanchez.* p  
*Serrarius.* p  
*Tollenarius.* p  
*Hugo de S. Victore.* 1130  
*Jo. Trap.* E  
 [Albert. Flac. Alcuinus.  
*Sixt. Amama.*  
*R. Sam. Arepot.*  
*Ar. Montanus.*

*Casp. Brochmannus.*  
*Laur. de Bruno.*  
*Hugo de S. Charo.*  
*Casp. Sanctius.*  
*Jo. Claius.*  
*Jo. Cocceius.*  
*Tho. Drant.*  
*Jo. Drusius.*  
*R. Elisha Gal.*  
*Sam. Glonerus.*  
*Jos. Hall.*  
*Oecumenius.*  
*Olympiodorus.*  
*R. Sam. Cohen de Pifa.*  
*Corn. a Lapide.*  
*Casp. Sibelius.*  
*Aug. Varenius.*  
*Jo. Ursinus.*  
*Jo. Warenfels.]*

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*Ant. Agelius.* p  
*Aben Ezra.* R  
*Hen. Ainsworth.* E  
*Hen. Alsted.* C  
*Anselmus.* 1100.  
*Tho. Brightman.* E  
*Carthusianus.* 1460.  
*Catena. Græc. Patrum.*  
*Jo. Cotton.* C.  
*Gilbert. Folsot.* 1187.

*Mart. Delvins.* p  
*\* Mich. Gbifler.* p  
*Gregorius Mag.* 600.  
*Hieronymus.* 400.  
*Salomon Jarchi.* R  
*Arth. Jackson.* E  
*Lutberus.*  
*Jo. Mercerus.* C  
*Malvenda.* p  
*Guil. Parisiensis.* 1240.

[Bp. Patrick's Paraph. E.]

De Ponte. p

Psellus. 850.

Robotham. E

\* Gasp. Sanctius. p

Paulus Sberlogus. p

\* Theodoretus. 440.

[Alb. Flac. Alcuinus.

Lud. ab Alcasar.

Augustinus.

Beda.

Bernardus.

Jo. Brandmullerus.

Jo. Carpathus.

Mat. Catacuzenus.

M. Aurel. Cassiodorus.

Jo. Cocceius.

Hugo de S. Charo.

Alphon. Dominicus.

Roder. Dosma Belgada.

Ja. Dursfeldus.

Libert. Fromondus.

Corn. a Lapide.

R. Abr. Laniado.

Jo. Paul. Oliva.

Origenes.

Andr. Sennertus.

Simeo ben Jochai.

Car. de Veil.

Mat. Varsaviensis.]

On Isaiab.

Durham on 4. 53<sup>7</sup>

Abarbanel. R

Aben Ezra. R

Did. Alvarez. p

Tho. Aquinas. 1270.

Beda. 730.

Jo. Brentius. L

Hen. Bullingerus. C. Hom.

\* Calvinus.

David Chytræus. L

\* Cyrillus Alex. 430.

W. Day. E

Euseb. Cæsari. 320.

Fran. Forerius. p

Hieronymus. 400.

Salomon Farchi. R

David Kimchi. R Isaiab.

Carn. a Lapide. p Vol. 70

Lutherus.

Malwenda. p

Marloratus. C

Arias Montanus. p

Hen. Mollerus. C

Alex. Morus. C. in cap. 53.

Wolf. Musculus. C

Oleaster. p

Mich. de Palatio. p

Heft. Pintus. p

Bartbol. Pitiscus. C

Procopius. 520.

Aug. de Quiros. p

Gasp.

Gasp. Sanctius. p  
 Abra. Scultetus. C  
 [ R. Meir Arama.  
 Basilus.  
 The. Bibliander.  
 Jo. Chrysostom.  
 Jo. Clappenburg.  
 Jo. Cocceius.  
 Hugo de S. Charo.  
 Didymus Alexand.  
 Jo. Draconites.  
 Jo. Fecbtius.  
 Joach. Florens.  
 Tho. Gataker.

Haymo.  
 Ja. Helwigius.  
 Hesychius.  
 Const. L' Empereur.  
 Adr. Junius.  
 Ab. Joachim.  
 Hier. Naphthali.  
 Jo. Olearius.  
 Mic. de Palacio.  
 Seb. Schmidt.  
 Theodoret.  
 And. Waranay.  
 Ja. Wellerus.  
 Zwinglius.

On Jeremiah. *Translat.<sup>n</sup> of Isaiah by Bp. Lau*  
 174. 4<sup>to</sup>

Abarbanel. R  
 Tho. Aquinas. 1270.  
 Jo. Brentius. L  
 Bullingerus. C. Hom.  
 \* Jo. Calvinus.  
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<i>Dan. Arcularius.</i>	<i>Sim. Portius.</i>
<i>Guil. de Aquisgrano.</i>	<i>Val. Smalcus. S</i>
<i>B. Aretius.</i>	<i>Fauf. Socinus.</i>

*Lud.*

Lud. de solo Major.  
 Fran. Suarez.

Jo. Jac. Statmannus.  
 Fr. Vander Vacken.]

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Dan. Arcularius. L  
 Beda. 730.  
 Brentius. L  
 Bullingerus. C  
 \* Calvinus.  
 Joach. Camerarius. L  
 Catena Vet. Pat.  
 Chrysostomus. 400.  
 Lud. de Dieu. C  
 \* Jo. Ferus. p  
 Fromondus. p  
 Nic. Gorranus. 1350.  
 Gregorius Mag. 600.  
 Rod. Gualtiberus. C  
 Cor. a Lapide. p  
 \* Lorinus. p  
 Jo. Mayer. E  
 Arias Montanus. p  
 Aloys. Novarinus. p  
 Oecumenius. 1070.  
 Alph. Salmeron. p  
 [Gasp. Sanctius.]  
 Tho. Stapleton. p  
 \* Theophylactus. 900.  
 Dan. Tossanus. C  
 Jo. Trap. E.  
 [Balduinus Walæus.  
 Mos. Amyraldus.

Tho. Aquinas.  
 Aretba.  
 Bened. Aretius.  
 Arator.  
 Augustinus.  
 Jo. Boisius.  
 Nic. du Bois.  
 Ja. Bonfrerius.  
 Jo. Brandmullerus.  
 Jo. Bugenbagius.  
 Tho. Cajetanus.  
 Cassiodorus.  
 Georg. Calixtus.  
 Fel. Capito.  
 Lud. Capellus.  
 Hugo de S. Charo.  
 Ba. Crusius.  
 Jo. Cocceius.  
 Jo. Con. Danbawerus.  
 Eutbalius.  
 Mic. le Faucher.  
 Jo. B. Felicianus.  
 Jo. Gagnæus.  
 Jo. Ern. Gerbardus.  
 Hug. Grotius.  
 Ja. Grynæus.  
 Nic. Hemmingius.  
 Jo. Hofmeisterus.

Agid.

Agid. Hummus.  
 Justus Jonas.  
 Fr. Junius.  
 Jo. Latbberius.  
 Jo. Lightfoot.  
 Jo. Vander Linden.  
 Luc. Lossius  
 Mart. Luther.  
 Jo. Tob. Major.  
 Jo. Malcolmus.  
 Tho. Massutius.  
 Peter Mauritius.  
 Maximus Taurinensis.  
 Justus Maenius.  
 Bal. Mentzerus.  
 Christ. Obenbinius.  
 Nic. Oranus.

Luc. Ofiander.  
 Da. Param.  
 Bart. Petrus.  
 Artb. Pitsens.  
 Sam. Schelguigius.  
 Bernb. Schmidius.  
 Jo. de Silveira.  
 Rod. Simlerus.  
 Jo. de Sorribas.  
 Melch. Steinbruccius.  
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 Jo. Volzogenius. S  
 Georg. Wirtb.]

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Ambrosius. 370.  
 Anselmus. 1100.  
 Aquinas. 1270.  
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 Bullingerus. C  
 \* Calvinus.  
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 \* Chrysostomus. 400.  
 Adam Contzen. P  
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And. Hyperius. C  
 [Hemmingius.]  
 \* Be. Justinianus. P 3 Tom  
 \* Cor. a Lapide. P  
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 \* Musculus. C  
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 Beat. Remigius. 800.  
 \* Theodoreus. 440.  
 \* Theophylactus. 900.  
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 Jo Trap. E

Hugo

Hugo de S. Victore. 1130.

Conrad. Vorstius. C

[Elius Antonius.

Jo. Arboreus.

Bened. Aretius.

Frid. Balduinus.

Jo. Bence.

M. Ja. Brandmüller.

H. Bullinger.

Angelus Buoricius.

S. Bruno. An. 1088.

Dion. Carthusianus.

Hugo de S. Charo.

Lud. de Dieu.

Rup. Erythropilus.

Jac. Faber.

Geor. Andr. Fabricius.

Libert. Fromondus.

Jo. Gagnæus.

Anton. Godean.

Hugo Gratius.

Jo. Gorcomius.

Nic. Guillebert.

Alex. de Hales.

Franc. Haræus.

Eilb. Lubinus.

Lanfrancus. An. 1080.

Alphonf. Salmero.

Jo. Schlichtingius. S

Greg. Primaticcius.

Cæsius Sedulius. An. 430]

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Augustinus. 420.

Frid. Balduinus. L

Jo. Brenius. L

Mart. Bucerus. C

Adam Contzen. P

Crellius. S

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Episcopius, in cap. 9, 10,

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Elton on chap. 7, 8, 9.

\* Jo. Ferus. P

Marcil. Ficinus. 1440.

Jo. Gerbardus. L

Gomarus. C

Jo. Goodwin on chap. 9.

\* Pet. Mart.

Phil. Melancthon. L

\* Wolf. Musculus. C

Cornelius Mussus. P

Gasp. Olevianus. C

Origenes. 250.

Elnath. Par. E

Ben. Pererius. P

Rob. Rollocus. C

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[Schlichtingius. S]

Dominic. Soto. P

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\* Fræ.



\* Fran. Toller. p  
 And. Willet. E  
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 [Petr. Abelardus.  
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 Ja. Altingus.  
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 Jac. Andreas.  
 Jac. Arminius.  
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 Did. Astudillo.  
 Abr. Battus.  
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 Jo. Bugenbadius.  
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 Jo. Campensis.  
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 Step. Clotzius.  
 Mic. Cobabus.  
 Jo. Cocceius.  
 Gilb. Cognatus.  
 Jo. Colleius.  
 Will. Cooper.  
 Godfr. Cundisius.  
 Jo. Dannbarverus.  
 Hen. Diefstus.  
 Tho. Erpenius.  
 Ant. Fayus.  
 Justus Feverbornius.  
 Jo. Fox.

Nicol. Grandis.  
 Mar. Grimanus.  
 Rud. Gualtherus.  
 Jo. Ja. Grynaeus.  
 Tilem. Helsthusius.  
 Egid. Hunnius.  
 And. Hyperius.  
 Andr. Knopius.  
 Ant. Konygstein.  
 Jo. Larenus.  
 P. de Launoy.  
 Jo. Lightfoot.  
 Dor. Louffius.  
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 Jo. Ju. Mullerus.  
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 Jo. Phil. Paræus.  
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 Abr. Scultetus.  
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 Sever. Struterus.

Gellius

Gellius Snesanus.  
 Jo. Seffingus.  
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 Cass. Stresa.  
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 Fr. Toftatus.

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Frid. Balduinus. L  
 \* Pet. Mart. in Prim. C  
 Phil. Melancthon. L  
 \* Wolf. Musculus. C  
 Tho. Morton. in Prim. C  
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 Guil. Sclater. E  
 Tho. Stapleton. p  
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 Georg. Wenrichius. L  
 [Pet. Albinus.  
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 Bened. Aretius.  
 Steph. B. gis.  
 Jo. Bugenbagius.  
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 Abr. Calovius.  
 Ad. Contzen.  
 Jo. Covillonius.  
 Jo. Crellius. S  
 Jo. Dallæus.

Jo. Dannhauerus.  
 Tib. Fromondus.  
 Andr. Gerbardus.  
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 Nic. Hemmingius.  
 Til. Heshustius.  
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 Georg. Mylius.  
 Jo. Hen. Ringierus.  
 Guil. Rotbush.  
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 Alphons. Salmero.  
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 G. Treius.  
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 Regner. Vinsemius.  
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 Wilh. Zeschius. ]

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Augustinus. 420.

Frid. Balduinus. L

Jo. Brentius. L

Crellius. S

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Lutherus.

\* Musculus. C

\* Will. Perkins. C

Rob. Rollocus. C

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Jo. Wigandus. L

Jo. Winkelman. L.

[Mos. Amyraldus.

Bened. Aretius.

Pet. de Barbona.

Barthol. Battus.

Mat. Bethuleius.

God. Cbr. Bosen.

Jo. Bugenhagen.

Georg. Calixtus.

Jo. Campensis.

Claudius Clavens Tauri-  
neus. Ep.

Jo. Coccius.

Adam Contzen.

Jo. Feurbarnius.

Anton. Godau.

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Hier. Kromayerus.

Dan. Lagus.

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J. Chandle

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Paul Bain. E

Frid. Balduinus. L

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\* Muscu-

\* Musculus. C

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\* Hieron. Zanchius. C

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[Cbr. Alboferus.

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Mart. Bucerus.

Hen. Bieneman.

Jo. Bosfaccus.

Geor. Calixtus.

Jean Claude.

Jo. Cocceius.

Jo. Crellius. S

Mic. Le Faucher.

Jo. Fidlerus.

Ant. Godeau.

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Men. Hannekenius.

S. Hieronymus.

Egid. Hunnius.

Cass. Lilius.

Ant. Hyperius.

Georg. Major.

Jod. Nabum.

Andr. Nemeius.

Fran. a Nova Curia.

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Jo. Quistorpius.

Mic. Ragerus.

Ambr. Rudenius.

Alph. Salmero.

Er. Sarcenius.

Mat. Turnemans.

Gab. Vasquez.

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Frid. Balduinus. L

Jo. Brentius. L

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\* Gomarus. C

\* Musculus. C

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Jo. An. Velasquez. p

\* Hieron. Zanchius. C

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G. Calixtus.

Jo. Cocceius.

Jo. Crellius. S

Jo. Dallæus.

Ant.

Ant. Godean.

Nic. Hemmingius.

Chr. Hoffmannus.

Agid. Hunnius.

M. Luther.

Jo. Martinus.

Mic. Ragerus.

M. Hen. Scotanus.

Pet. Stevartius.

Con. Vorstius.]

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Frid. Balduinus. L

\* Nic. Byfield. E

Tbo. Cartwright. C

[Jo. Crocius. C]

\* Bp. Davenant. E

Edw. Elton. E

Melancthon. L

\* Musculus. C

De Quiros. P

Rollocus. C

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[Schlichtingius. S]

\* Hieron. Zanchius. C

[Bened. Aretius.

Mos. Amiraclus. " " "

Chr. Althoferus.

Bar. Battus.

Geor. Blandrata.

Jo. Bugenbagius.

Geor. Calixtus.

Abr. Calovius.

Jo. Crellius. S

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Jo. Ja. Grynæus.

Nic. Hemmingius.

Chr. Hegendorfinus.

Herm. Hildebrandinus.

E. Lubinus.

Jo. Quistorpius.

Mic. Ragerus.

Alph. Salmeron.

Fr. Vicedominus.

Con. Vorstius.]

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To the Thessalonians.

[Frid. Balduinus. L]

[Jo. Crocius. C]

\* Gomarus. C

Bp. Jewel. in Prim. E

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\* Musculus. C

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Pet. Steuartius. P

H

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\* Zanchius. C  
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\* Dan. Dike. E.

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Jo. Bugenbagius.

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Jo. Himmelius.

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Jo. Lerinus.  
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Gn. Nisselius.  
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Jo. Brandmuller.

Bruno Astensis.

Jac. Capella.

Hugo de S. Charo.

Jo. Cocceius.

Jo. Clunerus.

Pet. Crugotius.

Bart. Deschæus.

Dr. Cresner.

Ja. Dursfeldius.

Jo. Fox.

Lib.

Lib. Fromondus.

Jo. Gagnæus.

Ant. Grelotius.

Jo. Grossius.

Cas. Heinischius.

Mat. Hoe.

Mat. Hofmannus.

Jo. Schilterus.

Peganus.

Mr. Jurieu.

Dambroz 1 Vol. 2d. 3d. 4th an

Amongst all these Commentators, it would be too great presumption for any private man to compare them, or say which is best; since there is scarce any one so well acquainted with all of them, as to be able to pass such a censure: And besides, concerning those that are commonly known, there are few that agree in the same judgment, one preferring this, and another that; and therefore it will be safest to give only some general characters of them.

Some of the Interpreters are more especially eminent for their *Authority* and *Antiquity*; as, the Comments of the Fathers, *Ambrose*, *Augustine*, *Bernard*, *Chrysostome*, the *Cyrills*, *Eusebius*, *Gregory the Great*, *Gregory Nyssen*, *Hierom*, *Hilary*, *Origen*, *Theodoret*, *Theophylact*, [*Oecumenius*.]

Amongst the later Writers, some are eminent for their Orthodox sound judgment, and proper and useful matter: So the Protestant Commentators in general; as, *Alsted*, *Baldwin*, *Brentius*, *Bucer*, *Bullinger*, *Calvin*, *Chemnitius*, *Danæsius*, *Drusius*, *Garard*, *Hyperius*, *Junius*, *Lavater*, *Luther*, *Pet. Martyr*, *Melancthon*, *Mercer*, *Moller*, *Musculus*, *Pareus*, *Piscator*, *Rivet*, *Rolloc*, *Scultet*, *Tarnov*, *Zanchy*, &c.

More especially our *English* Divines, whose abilities and genius's (when they apply themselves this

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An.

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Lib.

this way) do for the most part raise them up above the common pitch of other Writers; as may appear in the Works of *Ainsworth, Ames, Barn, Byfield, Cartwright, Davenant, Hammond, Perkins, Slater, Waller, &c.*

Amongst the Popish Interpreters, some are more eminent for their subtilty and rational learning in the explaining of Scripture; such were generally those *School-men* who have undertaken to Comment upon it; as, *Albertus M. Alexander de Ales, Aquinas, Bonaventure, Cajetan, Carthusian, Daza, Estius, Mic. de Palatio, Dominic. Soto, &c.*

Others amongst them are eminent for solid, pious matter, in practical things, and points not controverted; as, *Brugensis, Ferus, Jansenius.*

Others of them are useful for their various collections and observations out of former Writers, as many late Jesuits and others; as, *a Lapide, Lorus, Maldonat, Masius, Mendoza, Pererius, Peneda, Ribera, Salmeron, Sanctius, Serrarius, Tolet, &c.*

Besides these Commentators upon the several Books, there are others that have commented upon particular parcels and texts of Scripture: Of which kind, the Homilies of the ancient Fathers are the first; as, those of *Augustine, Bernard, Chrysostome, Chrysologus, Gregory, &c.*

As for the common *Postillers*, they are for the most part rejected by our gravest, most judicious Divines, as being generally useless and empty. But there are some amongst them of better esteem; as,

Prote-

## Protestants.

## Papists.

[Godfr. Kilianus.]

[Phil. Kiffelius.]

• Dr. Boys.

Dietericus.

Jac. Laurentius.

Stumphius.

Zapperus.

[Mic. Waltherus.]

[Sim. Paulus.]

Bessus.

Coppensstenius.

Fonseca.

Gal. Incbino.

Labata.

Mussus.

To which may be added those Discourses of this kind, upon occasional subjects:

Georgii Grossi *Theſaurus Concionum omnigenarum, nempe Catecheticarum, Præparatoriarum, Eucharisticarum, Nuptialium, Funebrium, Anniverſariarum, Pœnaliũ, Auspicatoriarum, Valedictoriarum, &c.*

Pontani conciones funebres, ex variis Autoribus collectæ.

Jo. Noviomagi *Penu concionum tum nuptialium, tum funebrium.*

Jo. Geminiani conciones funebres.

A Collection of English Funeral-Sermons, filed  
Θρίνονα.

[Bart. ab Hartwits *Theatr. Concionum.* Basil. 1677.]

[Car. Borromæus. *Concionatorum Inſtructiones.*]

[Fran. Combefis *bibliotheca.*]

*Patrum concionatorum VIII. Tom.* Paris. 1662.]

[Tob. Lobnerus. *Inſtructiſſima bibliotheca concionatorum IV. Tom.* Diling. 1681.]

Tis

L. Verulam his  
advancement of  
Learning.

'Tis the common opinion, That amongst all such kinds of Works, our *English* Sermons and Treatises are most elaborate and useful. It was the judgment of a very learned man, *That if the choice and best observations which have been made dispersedly in our English Sermons (leaving out the largeness of Exhortations and Applications thereupon) had been set down in a continuance, it would be the best Work in Divinity that hath been written since the Apostles times.*

And certainly there is either some special eminency in their Writings, or else there is some peculiar *Genius* in men of the same Country, which makes their notions seem unto one another more proper and acceptable.

Amongst our *English* Divines, these are, for Sermons and practical Divinity, some of the most eminent in several kinds.

Bp. Andrews	Dr. Featly
Mr. Atterfol	Mr. Gataker
Mr. Ball	Dr. Tho. Goodwin
Mr. Byfield	Dr. Gouge
Bp. Bilson	Mr. Greenham
Mr. Bolton	Bp. Hall
Bp. Brownrig	Dr. Hammond
Mr. Burgess	Dr. Harris
Mr. Burroughs	Mr. Hieron
Bp. Cooper	Mr. Hooker
Mr. Dod.	Dr. Jackson
Bp. and Mr. Downham	Bp. Lake
Mr. { Dan. } Dyke	Bp. Morton
Mr. { Jerem. }	Mr. Pemble

Mr.



Mr. Perkins	Dr. Claget
Dr. Preston.	Dr. Burton
Bp. Reynolds	Dr. Tillotson
Bp. Sanderfon.	Dr. Stillingsfleet, Bp. of Worcest.
Dr. Sibbs	
Mr. Smith of Queens	Dr. Scot
Coll. Cambr.	Mr. Faringdon
Bp. Taylor	Dr. Allestry
Bp. Usher	Mr. Needham
Mr. Wheatly	Ld. Ch. J. Hales Con- templations.
[ Dr. Barrow	
Dr. Calamy	Bp. Wilkins. ]

Thus much concerning the two first kinds of Books that tend to make a man a good Textuary, namely, *Concordances* and *Commentators*. The third sort that was mention'd, is *Reconcilers*.

Under the head of *Reconcilers*, those may be consider'd who do purposely insist upon the unfolding of difficult Texts, and reconciling of such Scriptures as seem opposite to one another; of which kind are such Authors as these:

*Althameri, Conciliatio locorum pugnantium.*

*Alba, in difficiliora loca.*

*Gerardi Bergomensis, Conciliatio V. T. cum N.*

*Cornel. Bertram. Specimen Expositionum in diffi-  
utriusq; Testamenti loca.*

*Lucæ Brugensis, in Variantia SS. Bibl. loca.*

*Cameron.*

*Cumerani Conciliatio loc. pug.*

*Episcopii Respons. ad 64 Quæstiones.*

*Estius in difficiliora loca.*

*Junii*

*Junii Parallela.*

*Maimonides Doctor Perplexorum.*

*Menasseh Ben Israel Conciliatio.*

[*Aug. Pfeifferus in difficil. loca Scripturæ.*]

*Pelargi Quaestiones.*

*Scharpii Symphonia Prophetarum.*

*Spanhemii Dubia Evangelica.*

[*Julianus Archiep. Toletanus. Contraria in speciem utriusq; Testamenti loca. Col. 1618.*]

[*Mar. de Camera.*]

[*Seraph. Cumiranns.*]

*Street's dividing of the hoof.*

*Thaddæus.*

*Mic. Waltheri Harmonia totius Scripturæ.*

In which Authors a man may justly expect to find the great difficulties of Scripture more exactly discussed and unfolded, than in other Commentators.

To these may be added such Critical Discourses as do make more particular search into those difficult Texts that are dispersed in several parts of Scripture: Such are

*Job. Alba selectæ Annotationes.*

*Appendices to the Criticks, 2 Vol.*

*Arnoldi Bootii Annotationes sacrae.*

*Buxtorfii Dissertationes sacrae, 2 Vol.*

*Angeli Caninii Disquisitiones.*

*La Cerda Adversaria sacra.*

*Job. Croii Observationes sacrae.*

*Dieterici Antiquitates Publicæ.*

*Dilberi Disputationes Academicae.*

*L' Empe.*

L' Empercur *Varia*.

Pez. Fabri *Agonisticon*.

Fesseli *Adversaria sacra*.

Fulesaci *selecta*.

Fulleri *Miscellanea*.

Gatakeri *Cinnus, & Adversaria*.

Gregorie's *Observations*.

Hacksparnii *notæ Philologicæ*.

Heinsii *Aristarchus*.

Hottingeri *Varia*.

[Lud. Capellus. *Crit. sacra diatribe de literis Hebræorum*.]

[Sam. Petitus. ]

[R. Simon. ]

[Jo. Morinus. *Exerc. biblic. opusc. Ebræo-Samaritica*.]

Lydi *Agonistica sacra*.

Mede's *Diatrobe*.

Sir Norton Knatchbull. *Annotations*.

Rumetii *Viridarium*.

Tarnovii *Exercitationes*.

Ursini *Arboretum Biblicum*.

Vorstius *de Hebraismis Novi Testamenti*.

Salmasii *Hellenismus*.

These are the several kinds of Treatises that do more immediately tend to the explaining of Scripture, and to make a man a good *Textuary*.

2. There are some other very useful Discourses which treat of the *Body of Divinity*; and these are,

Either

Either

- { *Positive*, as
  - { *Catechisms*
    - { Latin,
    - { English.
  - { *Common Places*, whether
    - { Epitomes.
    - { More large.
  - { *Casuits*
  - { *School-men*, upon the
    - { Sentences.
    - { Summs.
- { *Polemical*, relating to several Controversies about
  - { *Discipline*,
    - { Episcopacy,
    - { Presbytery,
    - { Independency.
  - { *Doctrine*, with the
    - { Papists,
    - { Lutherans,
    - { Socinians,
    - { Arminians,
    - { Anabaptists,
    - { Antinomians.

I. *Catechisms* are of very great variety, and of excellent use, even for the best Divines, to set before them the Analogy of Faith, by which all Doctrines must be tried, and the most fundamental Principles of Religion wherein they ought chiefly to instruct their Hearers. These are so generally

generally known, that I shall need to mention but few of them. In *Latin* there are [ *Dr. Nowel, Grotius, and Berchet,* ] *Amesius* and *Ursinus*; in *English* there is the Church-Catechism, *Bp. Andrews,* [ *Bp. Nicholson, Bp. Gauden, Bp. of Bath and Wells, Dr. Ford, Dr. Comber,* ] *Mr. Ball's, Mr. Bains, Mr. Broxbolm's, Mr. Crook's Guide, Bp. Hall's, Mr. Hieron's, Dr. Nowell's, Bp. Usher's Catechisms, Dr. Wall's his Explan.* [ *Dr. Williams, &c.* ] *D<sup>r</sup> Wake* ] *D<sup>r</sup> Beveridge* )

2. The usual Common-places of Divinity, are <sup>2. Com-</sup> Systematically handled by these Authors: mon-pla-  
ces.

<i>Alsted.</i>	<i>Tilenus.</i>
<i>Amesius.</i>	<i>Trelecatius.</i>
<i>Calvinus.</i>	<i>Wendelinus.</i>
<i>Episcopii disputationes</i>	<i>Wollebii, &amp;c.</i>
<i>Theologicae.</i>	[ <i>Dr. Pierce Orthodoxæ</i>
<i>Keckerman.</i>	<i>Corpusculum Theologiae.</i>
<i>Piscator.</i>	<i>Mr. Scrivener.</i> ]

They are more largely insisted upon in these following Discourses:

<i>Altingii Loc. Com.</i>	<i>Gerardi Loci Com.</i>
<i>Aretii Problemata.</i>	<i>P. Martyris Loci Com.</i>
<i>Brochmanus.</i>	<i>Musculi Loci Com.</i>
<i>Bucani Loci Com.</i>	<i>Polani Syntagma.</i>
<i>Chamieri Loci Com.</i>	<i>Theses Salmurienses.</i>
<i>Chemnitii Loci Communes.</i>	<i>Theses Sedanenses.</i>
<i>Danæi Isagoge.</i>	<i>Walæi Loci Com.</i>
<i>Episcopii Institutiones</i>	[ <i>Le Blank's Theses</i> ) <i>Lim-</i>
<i>Theologicae.</i>	<i>burgh.</i> ]

I

Besides

Besides these, there are other Common-places wherein the matter is *Alphabetically* disposed under several heads, from which a man may be supplied with the most common observations and notes upon any single Theme. And though these are by many men rejected as occasions of idleness, yet they may be sometimes very useful, both for learned men to recall such notions, of which they retain only some confused remembrance; and for others also, who have not leisure or reading suitable to their employment: of this kind, amongst the Protestants, there is

*Gruteri Polyanthea.*  
*Magiri Polymnemon.*  
*Zuinger.*

#### Amongst the Popish Writers:

*Beyerlink.*  
*Labate Apparatus.*  
*Langii Polyanthea Novissima.*  
*Musæi Viridarium.*  
*Peraldi Summa virtutum & vitiorum.*

Besides these of *positive* Divinity, there are some other Writers that are stiled *Mystical* Divines, who pretend to some higher illumination, and to give rules for a more intimate and comfortable communion with God. And these of late have been by some much cryed up and followed; but they do, in the opinion of many sober and judicious men, deliver only a kind of Cabalistical or Chymical,

cal, Rosicrucian Theology, darkning wisdom with words; heaping together a farrago of obscure affected expressions, and wild Allegories, containing little of substance in them, but what is more plainly and intelligibly delivered by others. Some of the chief amongst them are these:

[Pseudo-Dionysius Areopa- Hen. Harphins.

geta.]

Barth. Riccius.

De Avila.

Jo. Rusbrochius.

Barbinson.

Thom. a Jesu.

[F. Baker.]

Jo. Thaulerus.

Blosius.

Wigelius.

Climachus.

3. The study of *Casuists* may be very useful for a Preacher, in respect of the difficulties in practical Divinity. Amongst them, these are some of the most eminent:

Hen. Alstedius.

Raynerus de Pysis.

Guil. Amesius.

Tho. Sanchez.

Jo. Azorius.

Bp. Saunderson.

Frid. Balduinus.

Greg. Sayrus.

Mart. Bonacina.

Sylvester.

Lud. Candidus.

Bp. Taylor his *duclor dubitantium*.

Dav. Dickson.

Fran. Tolet.

Vincent. Fillucius.

[Maimonides.

Bp. Hall.

Dr. Hammond's Answer

Reginaldi Praxis.

to six Queries.

The Cases between the Church of England and Dissenters, by the London Divines.]

Barth. Keckerman.

Diana,

Will. Perkins.

I 2

Unto

Unto these may be subjoyned those Authors  
which have treated particularly of the

Lord's Prayer.  
Creed.  
Decalogue.  
Sacraments.

Which are generally much of the same nature  
and use with the Casuists.

*On the Lord's Prayer.*

- |                      |                            |
|----------------------|----------------------------|
| [Whole Duty of Man.] | Hooker.                    |
| [Amyraldus.]         | Bp. King.                  |
| Bp. Andrews.         | John Mayer.                |
| Babington.           | Martinus.                  |
| Bains.               | Will. Perkins.             |
| [Sir Richard Baker.] | Alph. Salmeron.            |
| [Dr. Barrow.]        | Hier. Savanorola.          |
| [Dr. Hammond's Cate- | [Dr. Towerfon.]            |
| chism.]              | Hug. de S. Victore.        |
| [L. Ch. J. Hales.]   | Lud. Vives.                |
| Bucanus.             | [Synopsis Patrum in Ora-   |
| Calvinus.            | tione Trevir. 1643.]       |
| Cyprianus.           | [Jo. Damascenus.]          |
| Lam. Daneus.         | [Chr. Kortholdus. Kilom.   |
| Dent.                | 1674.]                     |
| Dod.                 | [Aug. de Ancona.]          |
| Downham.             | [Cass. Bartholinus.]       |
| Dr. Gouge.           | [S. Germanus Archiep. Con- |
| Greenwood.           | stant. Par. 1609.]         |
| Gregor. Nyssen.      |                            |



## On the Creed.

Tho. Adams.  
*Hen. Alsted.*  
*Amyraldus.*  
 Ashwel.  
 Bp. Babington.  
 [Dr. If. Barrow.]  
 N. Byfield.  
*Calvinus.*  
 Chr. Cartwright.  
*Cyprianus.*  
*Daneus.*  
 Dr. Gill.  
 Dr. Heylin, *fol.*  
 Dr. Jackson.  
*Lubertus.*  
*Martinius.*  
 [Dr. Hammond.]  
 Mayer.

*Del. Paz.*  
 Perkins.  
 Dr. Pearson, *fol.*  
 [Dr. Towerson.]  
*Zanchius.*  
 [Rob. Bellarminus.]  
 [Ab. Calovius.]  
 [Geor. Calixtus.]  
 [Erasmus.]  
 [L. de Granada.]  
 [Sanc. Franciscus. Neap.  
 1647.]  
 [And. Sennertus. Symb.  
 Apost. 1661.]  
 [Alard. Vaëk. 1679.]  
 [Archiep. Usserius de Rom.  
 Eccl. Symb. Apost. ve-  
 tere. Lond. 1647.]

## On the Decalogue.

*Hen. Alsted.*  
 Bp. Andrews.  
*Aquinas.*  
 Bp. Babington.  
 [Dr. Barrow.]  
*Calvinus.*  
 [Decalogus cum. com. A-  
 ben-Ezra, & Targum  
 Onkeli. Par. 1566.]

Jo. Dod.  
 Elton.  
 [Steph. Fagundez in X.  
 Præcepta Decalogi. 2 Vol.  
 Lug. 1640.]  
 John Gerson.  
 Dr. Hammond's Cate-  
 chism.]

[ <i>Heresbachii Christianæ Jurisprudentiæ Epitome.</i> ]	<i>Musculus.</i>
<i>Lutherus.</i>	Will. Perkins.
Jo. Mayer.	[ <i>Dr. Peirce.</i> ]
<i>Martinius.</i>	<i>And. Rivet.</i>
<i>Pet. Martyr.</i>	[ <i>Dr. Towerfon.</i> ]
<i>Melancthon.</i>	<i>Joh. Vossius.</i>
	<i>Hieron. Zanchius.</i>

## On the Sacraments.

<i>Pet. de Alliaco.</i>	[ <i>Bp. Patrick.</i> ]
<i>Ambrosius.</i>	Rogers.
Will. Atterfol.	<i>Greg. Sayrus.</i>
[ <i>Dr. If. Barrow.</i> ]	<i>Guil. Suecanus.</i>
Tho. Blake.	<i>Paulus Tarnovius.</i>
<i>Gerardus.</i>	[ <i>Dr. Towerfon.</i> ]
<i>Martinius.</i>	<i>Wilhel. Zepperus.</i>
<i>Guil. Parisiensis.</i>	

Besides the Authors of Common-places, and the School-men that comment on the fourth Book of the Sentences, who do largely treat upon this subject.

Amongst the Writers of Controversies, the *School-men* are in the first place considerable, who dispute over the whole Body of Divinity, in many nice and subtile Questions. And though this kind of Learning do not deserve so much of our time and study, as they themselves bestowed upon it, a great part of it being but as *Cobwebs*, fine for the spinning, but useles; and he were an unwise man, who having *bread* and *wine* hanging on either side of him (the wholsome nutriment of the

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*Gab*  
*Bon*  
*Jo*

the Old and New Testament) would notwithstanding be continually gnawing upon a *flint-stone*; yet because they were men of acute fancies, and great searchers into the more abstruse and intricate parts of Divinity, therefore they are not to be wholly neglected, but in many things may be very useful.

Among these, the two chief are { *Lombard.*  
*Aquinas.*

*Peter Lombard* is the first, who is therefore called the Master of the *Sentences*; his Books being as the Text, which are wholly commented upon by

[*Albertus Magnus.*]

*Alex. de Ales.*

*Guil. Altrissiodorensis.*

[*Ant. Andreas.*]

*Tho. Aquinas.*

[*Tho. Argentinensis.*

*Pet. Aureolus.*

*Jo. Bachon.*

*Mich. de Bononia.*]

*Gab. Biel.*

*Bonaventura.*

*Jo. Capreolus.*

*Dio. Carthusianus.*

*Durand.*

*Estius.*

[*Adam. Goddardus.*

*Innocentius V.*

*Fr. Lychetus.*

*Fr. de Mayron.*

*Rich. de Mediâ Villâ.*]

*Ockam.*

[*G. de Rubione.*]

*Scotus.*

The first Book of the Sentences does treat of God, his Nature, Names, Properties, &c. This is commented upon particularly by

*Pet. de Alliaco.*

[ *Th. Anglicus.* ]

*Greg. Ariminensis.*

[ *Gual. Burlaus.* ]

[ *Pet. Capullius.* ]

[ *Andr. de Novo Castro.* ]

[ *Jacobinus Malafossius.* ]

[ *Gerardus Senensis.* ]

The second Book of the Sentences does treat of the Creatures, Angels, Men, Original sin, Free-will, &c. Upon which, these are some of the most eminent Commentators:

[ *Jo. Angles.* ]

[ *Fr. Herrera.* ]

[ *Jo. Major.* ]

*Marsilius Ingen.*

*Egidius Romanus.*

*Archangelus Rubeus.*

The third Book does speak of Christ his Incarnation, Passion, Merits; of Faith, Hope, Charity, and other Graces. Upon this there is

*Pet. de Alliaco.*

[ *Ja. Almain.* ]

[ *Gab. Biel.* ]

[ *Fr. Oviedo.* ]

[ *Pet. Paludanus.* ]

*Jo. de Rada.*

The fourth Book treats of the Sacraments, Resurrection, Judgment, and state after this life. Upon this there is

*Adrianus.*

[ *Jo. Maldonatus.* ]

*Richardus de media villa.*

[ *Pet. Paludanus.* ]

*Dom. à Soto.*

[ *Chr. Sylvestranus.* ]

As

As these Books of Sentences, so the Sums of *Aquinas* are likewise made choice of by the School-men, as another Text upon which to enlarge themselves. These are commented upon by

[ *Did. Alvarez.* ]

[ *Angelus à monte Piloso.* ]

[ *P. Arragon.* ]

*Rob. de Arriaga.*

*Dominicus Bannez.*

*Tho. a Vio. Cajetanus.*

*Fran. Cumel.*

[ *Pet. de Herrera.* ]

[ *Pet. Ledezma.* ]

*Fran. de Lugo in primam partem.*

[ *Jo. Malderus.* ]

[ *Lu. de Molina.* ]

[ *Jo. Præpositus.* ]

*Did. Ruiz.*

*Fran. Suarez.*

[ *A. Tannerus.* ]

*Greg. de Valentia.*

*Gab. Vasquez.*

[ *Yzambertus.* ]

Particular Controversies about [ Church-Government and Order, Communion ] and Discipline, are of several sorts; those that concern

[ 1. Government. ] { 1. Episcopacy.  
2. Presbytery.  
3. Independency.

Con-

Concerning *Episcopacy*, there are these Authors.

Pro.

Bp. Andrews.  
Bp. Bancroft.  
Bp. Bilson.  
Dr. Burges.  
Bp. Downham.  
Bp. Hall.  
Dr. Hammond.  
Dr. Heylin.  
Hooker.  
Mason.  
[ A. Brief Account of  
Ancient Church-Gov-  
ernment. ]  
Bp. Sanderfon.  
[ Bp. of St. Asaph. ]  
Dr. Stillingfleet. *Irenic.*  
Bp. Taylor.  
Mr. Thorndike.  
Bp. Whitgift.  
[ Dr. Maurice against  
Mr. Baxter and Mr.  
Clarkson, now in the  
Presb. ]

Con.

Answer to Downham's  
Sermon.  
The Provincial Assem-  
bly of *London*.  
Paul Bain.  
Blondel.  
Calderwood his *Alam*  
*Damascenum*.  
Tho. Cartwright.  
Parker.  
[ Mr. Clarkson. ]  
*Walo Messalinus & de*  
*primatu Papæ, by Sal-*  
*masius.*  
S M E C T Y M N U U S.

Concerning *Presbytery*.

Pro.

Answer to Bp. *Bramball*.  
Answer to the Reasons  
of the dissenting bre-  
thren.  
*Apollonius.*

Con.

The fore-cited Discour-  
ses that are for *Epis-*  
*copacy*.  
[ Bp. Bancroft's dange-  
rous Positions. ]

Pro.

Prov. Assemb. Lond.  
*Bailes* Vindication.

*Gersoni Buceri, Amica*  
*Colloquio cum Georg.*  
Downham.

The Divine Right of  
Church-Government,  
by the *London* Mini-  
sters.

*Gillespy's* Assertion of  
Government in Scot-  
land, and *Aaron's* Rod.

*Paget's* Defence of  
Church-Government.

*Rutherford.*

*Salmasius de Apparatu ad*  
*Primum Papæ.*

*Gellius Senebrunus.*

[*Beza Resp. ad Sara-*  
*viam.*]

[*D. Blondel Apol. pro*  
*sententia Hieronymi.*]

Bp. *Bramhall*, Warning  
against the *Scots* Dis-  
cipline.

A Declaration concern-  
ing Church Govern-  
ment, and Presbyte-  
ries.

[Ancient Form of  
Church-Government]

*Grallæ, ab Anonym.*  
*Issachar's* Burden.

[*Pet. Heylin.*]

The Reasons of the dis-  
senting brethren.

[*Chillingworth.*]

*Saravia de gradibus Mi-*  
*nistrorum.*

*Matth. Sutliv. de Pres-*  
*byterio.*

[Bp. *Stillingfleet.*]

*Tileni Parænesis.*

[*Sam. Bochartus. Ep. de*  
*Presb.*

[*H. Thorndike.*]

[*Dion. Petavius de Presb.*  
*& Episcop. dignitate*  
*dissertat. Eccles.*

The

The debate concerning *Independency*, is but of late years, and hath scarce been treated of in any of the Learned Languages. There are these Authors

Concerning *Independency*.

For it.

Against it.

Amongst the Brownists,  
*Ainsworth, Cann, Robinson*, in several parrs  
of their Writings.

Apologetical Narration.

The way of the Churches in *N. England*.

*Cotton's* Keys of the Church.

*John Goodwin's* Answer to the Antapology.

*Mather's* and *Tomson's* Answer to *Herl*.

*Ludov. Molineus*.

*Norton's* Answer to *Apollonius*.

The 32 Questions.

*Wells* his Answer to *Ratband*.

*Apollonius*.

*Bailie's* Diffwasive.

*Ball*, Tryal of the grounds tending to separation.

*Edwards* { Reasons.  
Antapology.

*Herl*, The Independency on Scriptures, of the Independency of Churches.

*Hudson*, Concerning the Essence and Unity of the Catholick Church.

*Ratband's* Relation of Church-courses in *New-England*.

*Rutherford*.

*Spanhemius*.

*Dr. Steward's* { Considerations.  
Duply.

[ A Plat-



[A Platform of Discipline agreed on in a Synod at Cambridge in N. England, 1649. and printed at Boston, 1680.]

*Vindiciæ Clavium.*

[The Grave Confutation of the Brownists. The Presbyterian and Independent Churches in N. England brought to the Test by George Keith, 1689.]

[2. Order. { Forms. Rites. Ceremonies. } Called amongst us Conformity.]

*Pro.*

*Con.*

[A. Bp. Whitgift.]

[Hooker's Ecclesiastical Polity.]

[Sprint's Cassander Anglicans.]

[Answer to the Conference at the Savoy.]

[Falkner's Libertas.]

[Durel.]

[Two Volumes of Cases by the London Ministers, 1685.]

[Cartwright against Whitgift.]

[Reasons of the Dissenting Brethren in Devonshire, &c.]

[Baxter's Plea, &c.]

[Hickman's Apologia pro Non-Conformistis.]

[Conference at the Savoy. 1660.]

2. Forms

## 1.) Forms and Liturgies.

Pro.	Con.
[ <i>Falkner</i> of Liturgies.]	[ <i>Clarkson</i> of Liturgies.]
[ <i>Theses Salzwarienses.</i> ]	[ A Discourse concern-
[ <i>Comber</i> against <i>Clark-</i>	ing the unlawfulness
<i>son.</i> ]	of the Com. Prayer-
[ <i>Horn's</i> Sermon of Pray-	Book-Worship. <i>Cam-</i>
er. ]	<i>bridge, New-England,</i>
[ <i>Dr. Claget</i> against <i>Dr.</i>	1687. ]
<i>Owen.</i> ]	[ <i>Dr. Owen's</i> Discourse
	of the Work of the
	Spirit in Prayer. ]

2.) Rites and Ceremonies. } 1. Kneeling.  
 } 2. Surplice.  
 } 3. The Cross.

Pro.	Con.
[ <i>Bp. Morton.</i> ]	[ Answer to <i>Bp. Morton.</i> ]
[ <i>Dr. Burges.</i> ]	[ <i>Parker</i> against the
[ <i>Falkner.</i> ]	Cross. ]
[ <i>London Cases.</i> ]	[ <i>Ames's</i> Fresh Suit. ]

## 3.) Festivals.

[ The foregoing Books. ]

3. Commu-

## 3. Communion and Schism.

*Against Separation.*

[*John Ball's* Friendly Tryal of the Grounds of Separation.]

[*Bradshaw's* Unreasonableness of Separation. 1640.]

[*Ratband's* Grave and Modest Confutation of the Brownists, 1644.]

[A Letter of many Ministers in *Old-England* to others in *New-England*, written 1637.]

[*Brinsley's* Arraignment of Schism. 1646.]

[*Tomb's Theodulia.*]

[Separation self-condemn'd, in Answer to Mr. *Jenkins.*]

[*Rob. Grovii, responsio ad Celeusma.*]

[*Stillingfleet's* Sermon of the Mischief Separation.]

[— Unreasonableness of Separation.]

[*Dr. Claget's* Answer to the Mischief of Impositions.]

*Defence of Separation.*

[*The Brownists* Apology, 1604.]

[*Robinson.*]

[*Johnson.*]

[*Can.*]

[Non-Conformists no Schismatics.]

[*Wadsworth's* Separation no Schism.]

[*Troughton's* Apology.]

[*Jenkin's Celeusma.*]

[Answers to Dr. *Stillingfleet's* Sermon, by Dr. *Owen*, Mr. *Baxter*, *Alfop*, *Lob*, &c.]

## 4. Discipline.

## 4. Discipline.

Pro.	Con.
[ <i>Bancroft's</i> Survey of the Holy Discipline, 1593.]	[ The Admonition and Defence. ]
[ <i>Caudrey's</i> Church-Reformation- <i>Vindicia</i> . ]	[ A full and plain Declaration of Ecclesiastical Discipline, and of the declining of the Church of England from the same. 1508. ]
[ <i>Blake's</i> <i>Vindicia Clavium</i> . ]	[ <i>Cotton's</i> Holiness of Church-Members. ]
[ <i>Vines</i> on the Sacrament. ]	[ <i>Burroughs</i> Gospel-Worship. ]
[ <i>Dr. Drake</i> Bar to free Admission. ]	[ <i>Humphrys</i> against <i>Drake</i> . ]
[ <i>Hammond</i> . ]	

Particular Controversies about *Doctrine*, are very numerous, and of several kinds. The first before mentioned are in these times most common and general.

## I. PAPISTS.

Pro.	Con.
<i>Becanus</i> .	<i>Ames</i> <i>Bellarmin</i> <i>eneruat</i>
<i>Bellarminus</i> .	Bp. <i>Bramhall</i> .
	<i>Chamier</i> .
	<i>Chemnitius</i> .

Cressy

Cressly.	<i>Dallai Varia.</i>
	Davenantius.
	Dr. Hammond.
Card. Perron.	<i>Morney.</i>
	<i>Moulin.</i>
Rushworth's Dialogues.	<i>Pareus.</i>
	Perkins.
W. Serjeant.	Pool.
	<i>Rivetius.</i>
Stapletonus.	[ <i>Spalatenfis de Repub.</i>
	<i>Eccles. 3 Vol.</i> ]
Greg. de Valentia.	Bp. Taylor. Disswasive.
	<i>Tilenus.</i>
Tho. White.	<i>Voetius.</i>
	Whitaker.
[The Representer, &c.]	[Discourses against Po-
	perry, by the <i>London</i>
[The Bp. of Meaux.]	Divines, & the Tracts
	in the Reign of King
	<i>James</i> , of which, see
	the Catalogue.]

There are, besides, some mixed Disputes of this kind, in our *English* Tongue; wherein the Arguments on each side are put together: As

Abbot and Bishop.  
 Chillingworth and Knot.  
 Jewel and Harding.  
 Arch-bish. Laud and Fisher.  
 Raynolds and Hart.  
 Dr. Stillingfleet against T. C.  
 Dr. Tillotson against W. S.  
 White and Fisher.

K

Besides

Besides such Authors as treat of these Controversies more generally, and at large; there are others that insist chiefly upon some particular Subjects; as concerning

*Infallibility.*

[Geor. Calixtus.]

Mr. Chillingworth.

Id. Falkland.

Dr. Hammond's Vindication.

[H. Schmidius.]

*Oral Tradition.*

Bp. Bramhall.

Dr. Hammond.

Dr. Tillotson's Rule of Faith.

[Dr. Stillingfleet, Bp. of Worcester.]

[Aug. Varenius de Canali Traditionis. Rost. 1664.]

[Valenburg de tradit. Col. 1667.]

[M. Peresius Aiala.]

*Resolution of Faith.*

Episcopii Regula Fidei. [Resol. ad Per. Wadingum]

Labyrinthus Pontificius.

[Dr. Sherlock.]

*Schism*

*Schism.**Amiraldus de Seceffione à Rom. Ecclef.*

Bp. Bramhall.

[*Balth. Bebelius.*]*Dallæus.*[*Jo. Hales.*]

Dr. Hammond.

Sir Rog. Twifden.

[*Theod. de Nyem.*][*Turretinus. de recess. à Rom. Ecclef.*][*Fr. Zabarella.*]*Apocryphal Books.*[*Hen. Lemmichius vind. libr. Apocr. Lubec. 1630.*]

Bp. Cousins, Canon of Scripture.

Dr. John Raynolds.

*Spanbemiſ de Libris Apocryphis.*[*Fr. Tilimannus de autorit. lib. Apoc.*]*The Maſs.*

Bp. Morton.

*Pet. du Montin. Anatomy of the Maſs.*[*J. Placæus.*][*Mornay du Pleſſis.*][*Dr. Brevint.*][*Redon's Funeral of the Maſs.*]

*Transubstantiation.**Albertinus de Eucharistia.**Bp. Bramhall against Militier.**Mr. Down.**Mr. Gataker.**Bp. Taylor.*[ *Mr. Patrick.* ][ *Dr. Tillotson.* ][ *Simplicius Verinus, aliàs Clandius Salmofus.* ][ *Con. Vorstius.* ][ *Geor. Calixtus.* ]*Image-worship.**Chamieri Epistolæ Jesuicæ.**Dallæus de imaginibus.**Episcopus, de cultu Imaginum.**Dr. Hammond, of Idolatry.*[ *Jo. Hornbeck, de cultu Imaginum.* ]*Mr. Mede, Apostacy of the later times.**Dr. John Raynolds.*[ *Jo. Dallæus de cultibus religiosis Latinorum. Gen. 1664.* ]— [ *Adversus Traditionem Romanorum de objectu cultus Religiosi. Ibid. 1664.* ][ *Imperialia Decreta de cultu Imaginum, cum Notis Melch Goldasti. Franc. 1608.* ][ *Constitutio Urbani VIII. de cultu Imaginum. Col. 1643.* ][ *Caroli Magni & Synodi Parisiensis sub Ludovico Pio, Caroli filio Scripta de imaginibus. Franc. 1596.* ][ *Theoda*



[*Theodo. Studitaæ Epist. de adoratione Sanctarum imaginum. Bibliothec. Patrum Tom. 3. Lutet. 1589.*]

[*Frid. Spanhemius Fil.*]

*Antichrist.*

*Abbot.*

*Danæus.*

King James.

*Maresius de Antichristo.*

Dr. Hen. Moor, *Mystery of Iniquity.*

Morney.

Mr. Potter of the Number 666.

Whitaker.

[*Jo. Artopæi Diatribe de verâ ætate Antichristi. Argent. 1665.*]

[*Hugo Grotius.*]

[*Jo. Cocceius de Antichristo. Lugd. Bat. 1667.*]

[*Jo. Dodingus de interitu Anti-Christi. Rost. 1632.*]

[*Jo. Grynæi Censura de prima errorum Antichristianorum origine. Heild. 1584.*]

[*Nic. Hemmingii Anti-Christomachia. Franc. 1586.*]

[*Rabanus Maurus de ortu, vita & moribus Anti-Christi. Paris. 1624.*]

[*Gasp. Sciopii Ep. de Anti-Christo. Ingol. 1635.*]

*Allegiance to Princes.*

Bp. Andrews *Tortura Torti.*

Dr. Bernard *Clavi trabales.*

Collins *Affertation of Bp. Andrews, &c.*

Dr. Hammond.

King James.

Bp. Morton against Parsons.

[ *R. Widdringtoni varia de Juramento fidelitatis.* ]

Supremacy.

Blondel against Perron.

Dr. Joh. Raynolds against Hart.

[ *Guil. Barclaius de potestate Papæ in Principes.* ]

[ *Jo Barclaius.* ]

[ Bp. Bilson. ]

[ *Rob. Burbil contra Becani Apolog.* ]

Equivocation.

Barns.

Mr. Mafon.

Bp. Morton against Parsons.

[ *Jo. Malderus de Restrictione Mentalium abusu.*  
Ant. 1625. ]

[ *B. Meisnerus de Papisticis Equivocationibus.* Wit.  
1623. ]

## 2. The Lutherans.

Pro.

*Richardi Fascisculus.*

*Jo. Him* } *Cal. Baptis.*

*melii.* } *Matæolog. Cal.*

*Matth. Hoe, Calvinista-*

*rum descriptio.*

Con.

*Bozæ Colloquium Montis-*  
*pelgartense.*

*Lud. Crocii. Examen. Mat.*  
*Hoc.*

*Lamb. Danæi Resp. ad*  
*Nic. Selneccerum.*

*Agil.*

<i>Agid.</i>	<i>Calvin. confut.</i>	<i>Hildebrandi Orthodoxa</i>
<i>Hunnii</i>	<i>Cal. Judaizans.</i>	<i>Declaratio.</i>
<i>Conrad. Selbusselburgi.</i>		<i>Dav. Paræi Orthodoxus</i>
<i>Theologia Calvinistarum.</i>		<i>Calvinus.</i>
		<i>Wendelini Exercitationes.</i>

## 3. The Socinians.

Pro.

Con.

<i>Biddle.</i>	<i>Arnoldus.</i>
<i>Crellius.</i>	<i>Christ. Becmanni Exercitationes.</i>
<i>Enjedinus.</i>	<i>Bisserfeldius.</i>
<i>Gettichius.</i>	<i>Fo. Bosuacci Anti-Crellius.</i>
<i>Gostavius.</i>	<i>Burgess.</i>
<i>Hierov. Musa</i>	<i>Abr. Calovius de Hæres. Socin.</i>
<i>charov.</i>	<i>Chowney. [ Dr. Stillingfleet.]</i>
<i>Ostorodius.</i>	<i>Essentius. [ Dr. Sherlock.]</i>
<i>Pessicus.</i>	<i>Estwick.</i>
<i>Catech. Racovi-</i>	<i>Grotius de Satisfact. Christi.</i>
<i>ensis.</i>	<i>Hornbeck.</i>
<i>Ruarus.</i>	<i>Junius de divinitate Filii.</i>
<i>Jonas Slickin-</i>	<i>Sib. Lubbertus cont. Socinum.</i>
<i>gins.</i>	<i>Maresius.</i>
	<i>Martini Synopsis Photinianism.</i>
<i>Smalcus.</i>	<i>Dr. Owen.</i>
	<i>Placæus de Christi divinitate.</i>
<i>Socinus.</i>	<i>Pool.</i>
	<i>Jacob. ad Portum.</i>
<i>Volkelius.</i>	<i>Smiglecius.</i>
	<i>Stegmanni Photiniasmus.</i>
	<i>Paul. Tarnovius de Trin.</i>
	<i>Tbalei Anatome Samosatensis.</i>

K 4

4. The

## 4. The Arminians.

Pro.

Con.

*Arminii opera.**Bertii Collatio Hagienfis.*  
*Castellio.*[ *Hug. Grotius.* ]

Corvinus contra	{	<i>Bogerman-</i>
		<i>num.</i>
		<i>Tilenum.</i>
		<i>Molinæum.</i>

*Episcopii Varia.*[ *Phil. Limborch. Theol.*  
*Christiana.* ][ *Steph. Curcellæus.* ][ *Arnold. Polingburgus.* ]*Jo. Goodwin.**Hoard's Gods love to*  
*mankind.**Confessio Remonstrantium.**Apologia Remonstrant.**Scripta Synodalia Remon-*  
*strantium.**Thomson.**Verstius contra Piscato-*  
*rem.**Abbot.**Amesius Con. Grevenchob-*  
*vium.**Amesii Coronis.*— *Antisynod.**Bayli's Antidote against*  
*Arminianism.**Anth. Burges.**Bp. Davenant.**Dr. Featly.**Bp. Hutton.**Kendal against Goodw.**Latius de Pelagianis.**Molinæi Anatome.**Acta Synod. Dordracen.**Triglandius.**Tuissii Vindiciæ.**Videlius de Arcanis.**Waleus cont. Corvinum.*

3. The

## 5. The Anabaptists.

Pro.

Con.

There is scarce any  
Book of note, in de-  
fence of all the Opi-  
nions that are held  
by this Sect.

For that particular a-  
gainst *Pædobaptism*, it  
hath been much de-  
bated by

Mr. Tombs in his  
*Exercitation*  
*Examen*  
*Apology, &c.*

Fisher.

Laurence, Vanity of  
Childish Baptism.

[ *Auctoritat. S. Patrum*  
*contra Anabapt. collecti*  
*a Timanno Borckense.*  
Col. 1671.]

Baily,

Baxter.

Blake.

Calvin,

Church.

[Dr. Stillingfl. Bp. of W.]

Cloppenberg.

Cobbet.

Cook.

Cotton.

Dr. Featly.

Geree.

Jo. Goodwin.

Hall.

Dr. Hammond six Que.

Hussey.

Marshal.

*Luce Osiandri Enchirid.*

Reading.

*Jos. Simlerus.*

[*Frid. Spanheimus de orig.*

*Anabapt.*]

Simplon.

Stephens.

Bp. Taylor of *Pædobap.*

*Jos. Wigandus.*

[Will. Walker.]

[Will. Allen.] 6. The

## 6. The Antinomians.

Pro.

Con.

I know not of any Author who does Scholastically maintain any of these points: they who are commonly cited for it, are,

*Johan. Islebius Agricola.*

Dr. Crisp. Sermons.

M. Eaton } Honycomb.

{ Dead faith.

Saltmarsh.

Ro. Town, the Assertion of Grace.

[Dr. Everard.]

History of Antinomians.

Tho. Bedford.

Ant. Burgess.

Gataker.

Geree against Doctor

Crisp.

William Hynde concerning the office and use of the Moral Law.

*Lutberi dissertationes tres contra Antinom.*

Rutherford.

Joh. Sedgewick.

Dr. Taylor, the Use of the Law.

The third kind of Authors proper for a Divine, are such as concern the study of Antiquity: Under which Head, the Authors upon these several subjects may be reduced; namely, concerning

1. Jewish Learning.

2. The Heathen Moralists.

3. The Writings of the Fathers.

4. Ecclesiastical History.

5. Councils.

6. Confessions.

7. Here

7. Hæresiologies.
8. Lives.
9. Martyrologies.
10. Liturgies and Rituals.
11. Festivals.

### I For Jewish Learning.

*Bertramus de Republica Judæorum.*

*Buxtorfii Tiberias.*

*Lexicon Rabinicum.*

*Synagoga Judaica.*

*Cunæus de Repub. Hebræorum.*

*Pet. Galatinus.*

[*Limborch. Amica Collatio.*]

[*Dr. Kidder's Demonstration of the Messiah, in two Parts.*]

[*Wagenfeli, Ignea tela Satanae. 2 Vol.*]

*Dr. Goodwin's Jewish Antiquities.*

*L'Empereur Clavis Talmudica.*

*Dr. Lightfoot, The* { *Temple-Service.*  
                                  { *Temple.*

*Maimonides de legibus Hebræorum.*

*Arie Montani Antiquitates Judaica.*

[*Raymundi Martini Pugio Fidei.*]

*Schickbarthi* { *Examen. Comment. Rabinicorum.*  
                          { *De Jure Regum apud Hebræos.*

                          { *De Jure Gentium libri.*

*Seldeni* { *De Synedriis.*

                          { *Uxor Hebraica.*

[*Sigonius de Repub. Hebræorum.*]

[*Jo. Drusius de tribus sectis Judæorum.*]

[*Ang.*

[Aug. Pfeifferus. de Antiquis Judæorum ritibus & moribus. Witeb. 1664.]

[Rob. Sheringham, Codex Foram.]

[Jos. Voisin. Theologia Judæorum. Par. 1647.]

[Godfr. Willichius. Oratio Hebraica de sectis Judæorum.]

[Jo. Wufferus. Theraica Judaica. Norib. 1681.]

[Ludov. de Veil Catechismus Judæorum.]

— de Cultu Divino.

— de Sacrificiis.

— de Conubiis.

[Guil. Outramus de Sacrificiis.]

[Jo. Saubertus de Sacrificiis veterum.]

[Judæorum excitabulum Matutinum. Ebroduni. 1663.]

[Symbolum fidei Judæorum & Precationum pro defunctis è libris Mabzot, &c. Paris. 1569.]

[Rab. Salom. Virgæ Historia Judaica Interpreti Geor. Gentio. Amst. 1654]

[Fortalitium fidei contra Judæos. Noriber. 1485.]

[Judæi Epistola explicans, ut Salomonis genus Perit in fechonia, unâ cum Responsione. Amst. 1606.]

[Jo. Carpzovius. Aurea simia Judæorum. Lip. 1681.]

[Geo. Dietrich de jure & statu Judæorum in Rep. Christ.]

## 2 The Heathen Moralists.

The two chief Authors in this kind, are *Plato* and *Aristotle*; men of clear Reason, and profound Judgment; whose works are sufficiently known: But, besides these, there are, *Antino-*



Antoninus.	[Theophrasti Characteres.]
Arrianus in Epiēt.	Plotinus.
M. T. Cicero.	Plutarchus.
Epiētetus.	Salustius Gr. L.
Hierocles.	Seneca.
Maximus Tyrius.	Simplicius in Epiētetum.
[Proclus de Theologia Platonica.]	Xenophon.

*Seneca in traducendis vitiis salsus & elegans, ac vehemens etiam. De moribus nemo felicius scripsit quàm Plutarchus, cujus libelli digni sunt qui ad verbum ediscantur, è quibus Basilius & Chrysostomus multa videntur hausisse.*

Unto these may be added those Authors that treat concerning Natural Divinity, the Religion of the Heathen, or the Light of Nature, and the Use of Reason in sacred matters, and the like; such as,

*Andronici Rhodii Ethica.*

Bacon's Essays.

[Sam. Bugge Ethic. Christian. Havn. 1662.]

[S. Botitius. Ethic. Sacra.]

[Dr. More's Ethics.]

*Calius Secundus.*

*Collius de Animabus Paganorum.*

[Dr. Cumberland.]

[Gul. Colvilli Philos. moralis Christiana.]

*Crellii Ethica.*

*Danaei Ethica Christiana.*

*Gassendi*

*Gassendi Philosophia Moralis.*

[ *N. Hemmingius de Lege Naturæ.* ]

[ *Tobiæ Pfanneri Synopsis Theologiæ Gentilis.* ]

[ *Jo. Andr. Quenstedt Ethica Pastoralis & Instructio Cathedralis.* Witteb. 1678. ]

[ *Bp. Wilkins of Natural Religion.* ]

[ *Mr. Boyle of the Use of Reason in Religion.* ]

*Lipsii manu ductio ad Stoicam Philosophiam.*

*Raimaudus de virtutibus & vitiis.*

*Raimundi de Sabundis Theologia naturalis.*

*Dr. Sharrock, Hypothesis Ethica sive de officiis secundum Naturæ jus.*

[ *Didac. de Rebus Ethic. Christ.* ]

*Stobæus.*

*Nic. Videlii Rationale Theologicum.*

[ *Rob. Baronius. Philosophia Theologiæ ancillans.* ]

[ *Nic. Arnoldus. dissert. de Theologia super Philosophiam dominicam.* Franck. 1667. ]

[ *Geo. Calixtus. Epi. Theologia Nat. Helmst. 1662.* ]

[ *A. Calovius. Theolog. Nat. & Revelat.* ]

[ *Paul. Cararias. Theolog. Moral. Bonon. 1609.* ]

[ *Liv. Galantes. Theolog. Christ. cum Platonica comparatio.* ]

[ *H. Heideggerus. dissert. Circa Theologiam Dogmaticam, Historicam & Moralem.* Tigur. 1673. ]

[ *Jo. Caramuel a Lobkowitz Cursus Morali.* ]

[ *Jo. Claubergerius de cognitione Dei & Nostri.* Duisburg. 1656. ]

[ *Jo. Micælius. Ethnophrenicus.* Stetin. 1647. ]

[ *Paul. Schroterus. Triga ex Theologia Naturali.* Lip. 1670. ]

[ *Lamb. Velthufius. de usu Rationis in rebus Theologicis, præsertim in interpretatione Scripturæ.* Ulm. 1668. ]

[ *Mutius*

[ *Mutius Panfa. Osculum Etbnicæ & Cbriftianæ Philofophiæ.* ]

[ *P. Bertius. Comonefactio de ratione in rebus Theologicis,* ]

[ *Jo. Musæus de usu Principiorum rationis & Philofophiæ in controuerfiis Theolog. contra vedelium. Ienæ. 1647.* ]

[ *Cbr. Stenbuchiûs de usu rationis in Theologia. Hafn. 1663.* ]

*Jo. Voffius Theologia Gentili.*

*Wendelini Philofophia Moralis.*

### [ 3 The Writings of the Fathers.

The Ancient Fathers are usually reckoned up according to the Centuries wherein they lived.

*The first Century to the Year 100.*

*Clemens Romanus's Epiftle to the Corinthians,* by *Junius. Oxon. 1633. Quarto. 1677. Twelves. Lond. by Columefius. 1687. Octavo. With Notes by Joachim Maderus. Helmsftadii 1654. Quarto.*

This Epiftle, and all other Writings that bear his Name, are published by *Cotelerius* in his *Patres Apoftolici. Par. 1672.*

*Barnabas's Epiftle,* published by *H. Menardus, Par. 1645.* at the end of *Voffius's* Edition of *Ignatius's* Epiftles, and by *Cotelerius, Par. 1672.* concerning which, fee *Dr. Cæſar's Hiſt. liter. p. 11, 12,*

Century

Century 2, from the Year 100 to 200.

*Ignatius's Epistles*, published after the Old Latin Copy by A. Bp. *Usher*, Oxon. Quarto. 1644. And again with an Appendix, Lond. 1647. *Vossius* also published them from a Greek Copy in the Florentine Library. Amstel. 1646. Which two Editions make it compleat. Lond. 1680.

*Polycarp's Epistle to the Philippians*, published with *Ignatius's* by A. B. *Usher*.

*Justin Martyr*, Gr. Lat. Paris. 1615. 1636. *Irenæus*. Paris. 1639.

*Theophilus Antiochenus*, contra Christianæ Religio calumniatores, at the end of *Justin Martyr*, of the Editions above said: And by it self. Oxon. 1684. Twelves.

*Tatianus. oratio adversus Gentiles*, at the end also of *Justin Martyr*.

*Athenagoras. Apologia, seu Legatio pro Christianis*, at the end of *Justin Martyr*. And alone, Oxon. 1682. Twelves. Lipsiæ. 1684. Octavo.

*Clemens Alexandrinus*, Gr. Lat. Lugd. Bat. 1616. Paris. 1629. 1641. The last the least Correct of the three.

*Tertullian*, by *Rigaltius*. Par. 1641. by *Priorius cum Notis variorum*. Par. 1664.

Century 3. from 200. to 300.

*Minutius Felix*. Lugd. Bat. 1652. Quarto. Octavo. 1672. And at the end of *Cyprian*, published by *Priorius*, Fol. Par. 1666.

*Origen*,

*Origen*, His *Greek* exegetical Pieces, published by *Huetius*. Gr. Lat. in two Vol. Fol. Rothom. 1668. Paris. 1679.

What are extant in *Latin* alone. Basil. 1571. Paris. 1604. & 1619.

*Contra Celsum*. Cantab. Gr. Lat. Quarto. 1658. &c.

*Dialogus contra Marcionitas*, by *Wetsteinus*. Gr. Lat. Basil. 1674.

See *P. Halloix*. His *Origenes defensio*, Fol. Leodii. 1648.

*Cyprianus*. By *Pamelius*. Paris. 1593. Paris. 1666. and Oxon. 1682. with *H. Dodwell's* *Disertationes Cyprianicæ*.

*Gregorius Thaumaturgus*. ~~Paris~~ 1622. Fol. With the Works of *Macarius Ægyptus* and *Basilus Seleuciæ*.

*Methodius Patarensis*, with *Amphilochius* and *Andreas Cretensis*. Par. Gr. Lat. Fol. 1644.

Century 4. from 300. to 400.

*Arnobius*. *Adversus Gentes*. Lugd. Bat. 1651. Quarto. And at the end of *Cyprian*. Par. 1666.

*Lactantius*. Lugd. Bat. Octavo. 1660. Oxon. 1684. And lately at Cambridge.

— *De mortibus persecutorum*. First published by *Steph. Baluzius* *Miscellan.* Tom. 2. with large Notes. Par. 1679. Oxon. 1680. Twelve.

*Eusebius Pamphilus*. *Chronicon*. By *Joseph Scaliger*. Lugd. Bat. 1606. Amstel. 1658.

— *Præparatio* } *Evangelica*. Paris. Gr. 1545.

— *Demonstratio* } Gr. Lat. Paris. 1628.

L

— *Histo.*

— *Historia Ecclesiastica*. Par. Gr. 1544 By  
Valesius. Par. 1659. 1671. 1678.

— *De locis Hebraicis*. By Bonfrerius. Par. 1639.  
Athanasius. Heidelberg. Gr. Lat. 1601. which  
has the best Index. Par. Gr. Lat. 1627. two  
Vol. Fol. the Translation very false. Colon. 1686.

Cyrillus Hierosolymitanus. Par. Gr. Lat. Com  
Synesio. 1631.

Hilarius Pictaviensis. Basil. 1516. Paris. 1652. &c.

Epiphanius. Gr. Lat. two Vol. Fol. Par. 1622.  
Colon. 1682.

Optatus Milevitanus, with Facundus. Par. 1679.  
Fol. Lond. 1631. Octavo.

Ephraem Syrus in Latin. By Gerard Vossius.  
Rom. 1593. Antwerp. 1619. Fol. Colon. 1675.

Basilus Magnus, two Vol. Fol. Par. 1618.  
Best Edition. 1638. three Vol. Fol.

Gregorius Nyssen. Par. Gr. Lat. two Vol. 1615.  
three Vol. Fol. 1638.

Gregorius Nazianzen. Gr. Lat. two Vol. Fol.  
Basil. 1609. ~~1610~~ 1630.

Ambrosius. Two Vol. Fol. Basil. 1555. 1567.  
Par. 1665. Another Edition now about there.

Hieronymus. Basil. 1537. with an Index. 1538.  
1553. by Chr. Plantin. 1579. Ant. Par. 1623. But the  
best is the Saxon Edition. Francof. 1684. having  
the Notes of all.

Augustinus. The long lined. Basil. 1529. 1543.  
1569. by Chr. Plantin. Antver. 1578.

A Supplement to St. Austin. 2 Vol. Paris. 1654.

The Benedictine Edition. Par. lately published.

Chrysostomus. Gr. Etonæ. 1613. 8 Vol. With this  
joyn Erasmus's Translation at Basil. Gr. Lat. Paris  
by

by *Fronto Ducaeus*, 6 Tomes. 1609. And 4 Tomes  
by *Commelin*. Heidel. 1603. & 1636. Paris. by  
*Movellus*. XI Tomes.  
*Julius Firmicus*. Lug. Bat. 1652. Paris. 1666.

Century 5. from 400 to 500.

*Synesius*. Fol. Gr. Lat. Par. 1633. The Notes  
of *Petavius* are larger in this Edition, than in  
that of 1631. And with *Cyril Hierof*. Par. 1631.

*Isidorus pelusiota*. Gr. Lat. Par. 1638.

*Cyrillus Alexandrinus*. Gr. Lat. 7 Vol. Par. 1638.

*Marius Mercator*, by *J. Garnerius*, Fol. Par.  
1673. By *Steph. Baluzius*. 1684. Octavo. The  
best Edition.

*Theodoritus*. Gr. Lat. Par. 1642. four Vol. Fol.  
To which *Garnerius* added a fifth. Par. 1684.

*Cassianus*. Atrebat. 1628. Fol.

*Petrus Chrysologus*. Lugd. 1633. And with  
*Leo Magnus*. Par. 1639.

*Proclus*. Romæ. 1630.

*Nilus*. *Epistolæ*. 1668. Gr. Lat. Romæ, &c.

— *Opuscula*. Romæ. 1673.

*Leo Magnus*. Par. 1675. two Vol. Quarto.

— *De veris operibus*. Par. 1639. Quarto.

*Salvianus*. Par. 1669. Octavo, &c.

*Prosper*. Colon. 1630. Lugd. 1639, &c.

*Basilus Seleuciensis*. Gr. Lat. with *Gregorius*  
*Thaumaturgus*. Par. 1622. Fol.

Century 6. from 500. to 600.

*Fulgentius Ruspensis*. Par. 1684. Quarto.

*Cassiodorus*. Fol. Par. 1679.

*Procopius Gazæus.* Published in Parts at several places. His Comment. on the *Octateuch* are yet only extant in *Latin*.

*Fulgentius Ferrandus.* Divione. 1649.

*Primasius*, in parts at several places.

*Gregorius Magnus.* Par. 1640. Ant. 1616.

*Isidorus Hispalensis.* Par. 1601. Colon. 1617.

Century 7. to 700.

*Hesychius.* Gr. Lat. in Parts at several places.

*Maximus Confessor.* Gr. Lat. two Vol. Fol. Par. 1675.

Century 8. to 800.

*Beda Historia Ecclesiastica.* Cantab. 1644. Par. 1681.

— *Opera.* Par. 1545. Basil. 1653. Colon. His *Opuscula* elsewhere.

*Damasceus.* Basil. 1575. with *Cassian*.

*Alcuinus.* Par. 1617.

His *Opuscula* severally.

Century 9. to 900.

*Agobardus.* Par. 1666.

*Bertramus de Corpore Domini*, by *Dacherius*. And in *Micropresbyticon*. London. 1686. With a dissertation concerning the Author.

*Haymo.*

*Walafriidus Strabo.*

*Hincmarus Rbemensis.* Par. 1645.

*Rabanus Maurus.* Colon. 1627.

*Photius*



*Photius Bibliotheca.* Rothom. 1653.

— *Epistolæ.* Londini. 1651.

Century 10. to 1000.

*Oecumenius.* Gr. Lat. Par. 1631.

Century 11. to 1100.

*Theophylactus Bulgar.* In 4 *Evangelia.* Gr. Lat. Par. 1635.

— In *Acta.* Colon. 1568.

— In *Epistolas.* Lond. 1636.

— *Homiliæ in Evangelia Dominicalia & Festæ.* Par. 1644.

*Anselmus.* Par. 1675.

Century 12. to 1200.

*Rupertus Tuitiensis.* Par. 1638. two Vol. Fol.

*Bernardus.* Par. 1632. 1945. 1666.

*Euthymius.*

*Hugo de S. Victore.* Rothom. 1648.

*Petrus Lombardus.*

*Petrus Blefensis.* Par. 1667. Mag. 1600. Quarto.]

Divers others of the lesser Fathers, see in *Bibliotheca Græc. Patrum.*

Many of the most eminent among these, are thus characterized and censured by *Erasmus.*

*Basilus dilucidus, pius, sanus, suaviter gravis, & graviter suavis, nihil habens affectatæ loquacitatis.*

*Athanasius in docendo mirus.*

*Cbrysoftomi scripta popularia sunt, & ad imperia multitudinis aures animosque accommodata.*

*In Gregorio Naxianzeno multum est acuminis, vebementia satis.*

*Tertullianus durus est, tametsi falsus in confutandis hereticis, nasutus in traducendis vitiis.*

*Cyprianus apertus, vehemens, serius nec infelici-  
ter fluens.*

*Ambrosius habet argutias, & sententias affectata,  
saepè etiam subobscuras.*

*Hieronymus ad omnem dicendi facultatem appo-  
situs, ardens in concitandis affectibus.*

*Augustinus in genere extemporali felix est & o-  
gutus, sed auctor est quàm gravior.*

*Gregorius Pontif. Rom. simplex & pius.*

*Prudentius licet carmina scripsit, multum spiræ  
Christianæ facundiae.*

*Bernardus festivus, jucundus, nec segnis in m-  
vendis affectibus.*

There are some Books which contain a Col-  
lection of Fathers: Such are

[*ΜΙΚΡΟΗΡΕΣΕΥΤΙΚΟΝ, sive veterum quorundam brevium Theologorum Elenchus. Basil. 1550.*]

[*Heresiologia, h. e. Opus veterum tam Graecorum quam Latinorum Theologorum, per quos omnes, qui  
grassati sunt, hereses confutantur. Basil. 1556.*]

[*Monumenta S. Patrum Orthodoxographia. 2 Vol.  
Edit. Sm. Gryneo. Basil. 1569.*]

These three Books contain a *Biblioteca Pa-  
trum*, which never was purged by the Inqui-  
sitors.

Maximu

[*Maxima Bibliotheca Patrum*, in 28 Vol. *Aug.* 1677.]  
 [Combesius, Gr. Lat. *Patrum Bibliothecæ Anſleri-*  
*ms.* 2 Vol. *Fol.* 1648. & 1672.]

But these are now inserted in the *Maxima Bibliotheca*.

[Cotelerius *Monumenta Ecclesiæ*. Gr. Par. 3 Vol. *Quarto.* 1677.]

[Mabellonius. *Analecta*. Four Tom. *Octavo.* Par. 1675.]

— *Ejusdem iter Italicum.* Par.

*Baluzius. Miscellanea.* 4 Vol. *Octavo.* Par. 1679.]

In the reading of the Fathers, and other ancient Books, there is much caution to be used for the distinguishing of their spurious works from such as are true and genuine: To which purpose there are particular directions set down at large in these Tracts.

*Bellarminus de Scriptor. Ecclesiasticis.*

[Oudin de Scriptoribus à Bellarmino omiſſis. Par. 1686.]

[Jo. Gerbard.]

[Hottinger.]

*Coci censura quorundam scriptorum.*

*Dailé de usu Patrum.*

— *Pseud-epigrapha.*

[Olearii *abacus Patrologicus.* Gen. 1673.]

[Du Pin *Bibliothèque.*]

[Phil. Labbé.]

Dr. Hammond } concerning the Epistles of Cle-  
 and } mens and Ignatius.  
 Dr. Owen }

[Bp. Pearson's *Vindiciæ Ignat.*]

[ *Scriviner.* ]

Dr. James his Corruption of the Fathers.

Mr. Perkins his demonstration of the Probleme.

Dr. John Raynolds.

[ Mr. H. Dodwel's Letters. ]

*Riveti Critici sacri specimen.*[ Dr. Cave Scriptor. *Ecclesiast. historia literaria.* ]

Many of the Fathers are Logically contracted by *Sculsetus*, in the *Medulla Patrum*, as also *Rom* in his *Mella Patrum*; which may be very useful both for those who intend with profit to read any of them over; and for others also, who have not means or leisure to peruse them at large.

Those also who have explained the Phrases in Ecclesiastical Writers, and the Rites, and Usages, and Opinions of the Ancient Church, are to be consulted: such as

[ *Cass. Suiceri Thesaurus Eccles. Græc. Patr. 2 Vol. Fol.* ][ *Josua Arndii Lexicon Antiquitatum Ecclesiastic.* ][ *Bapt. Casalini de sacris Christ. Ritibus.* ][ *Albaspinaei observat. in Optatum.* ][ *Jos. Vicecomitis observ. Eccles. de Baptismo, &c.* ]

#### 4. Ecclesiastical History.

This subject is variously treated of, either briefly in Epitomes, or more at large; either more generally, for a long succession of times; or more particularly, for some few ages.

Epitomes.

Jo. C  
Coma  
Lati  
Mati  
Jo. A  
Nicer  
Dor.  
Philo  
Scog  
Simp  
Spon  
[Ode

Baron  
[Pag  
mi  
Cen  
Doro  
Evang  
Euseb  
Horti

U  
Jo. F  
[Nas  
Fulle  
Bp. C  
to

## Epitomes.

*Jo. Capelli Histor. Eccles.*  
*Comad. Hornei Compend. Histor. Ecclesiast.*  
*Lati compendium Hist. Civ. & Eccles.*  
*Matthiae Theatrum.*  
*Jo. Micrelui Syntagma Histor. Ecclesiast.*  
*Nicephori Breviarium per Petavium.*  
*Dav. Paræi Epitome.*  
*Philostorgius per Gotthofredum.*  
*Scoglii Historia Ecclesiastica.*  
*Simpson's History of the Church.*  
*Spondani Epitome Baronii.*  
*[Odor. Raynaldi Annales Ecclesiast.]*

## More large.

<i>Baronius.</i>	<i>Josephus.</i>
<i>[Pagi Critica in Baro-</i>	<i>Nicephorus.</i>
<i>num.]</i>	<i>Ruffinus.</i>
<i>Centuriatores Magd.</i>	<i>Socrates.</i>
<i>Dorotheus.</i>	<i>Sozomen.</i>
<i>Evagrius.</i>	<i>Sulpitius Severus.</i>
<i>Eusebius.</i>	<i>Theodoretus.</i>
<i>Hottinger in 6 Vol.</i>	

Unto which may be added,

*Jo. Forbesii Instructiones Historico-Theologicae.*  
*[Natalis Alexandri Hist. Eccles. selecta capita.]*  
*Fuller's Church-History of Great Britain.*  
*Bp. Godwin's History of Bishops, with Harring-*  
*ton's Appendix.*

*Golstadi*

*Goldasti Historia.*

Dr. Heylin's History of Episcopacy.

The Sabbath.

The Reformation.

[The Presbyterians.]

[*Eliæ Hassenmüllerns. Histor. Jesuitica.*]

*Hospiniani Historia Jesuitica.*

*Ludo. Lucii Historia Jesuitica.*

The continuation of the Sacred Story from *Nebemiah* to Christ, by Dr. *Mayer*, at the end of his *English Comments*.

Morland's Hist. of the Waldenses.

*Mornæi Historia Papatus.*

Bp. Montague's *Apparatus & Origenes & Analecæ*.

Bp. Parker's *Antiquitates Britannicæ*.

Perin's History of the Waldenses.

[Dr. Allix.]

Bp. Usher *de Britannicarum Ecclesiarum primordiis.*

——— *De Eccles. Successione.*

——— *Historia Gotteschalcæ.*

[*Heideggeri Historia Papatus.*]

[*Compendium Hist. Ecclesiastic. Gotban. Gothz. 1660.*]

[*Hist. persecutionum Ecclesiæ Bohemicæ ab. An. 894. ad An. 1632. Leyd. 1648.*]

[*Anastasi Bibliothecarii Hist. Eccles. & de vitis Pontificum Roman. Paris. 1649.*]

[*Jo. Batzii Inventarium Ecclesiæ Sueco-Gothorum. Lincop. 1641.*]

[*Jo. Gab. Bisciolæ Ep. An. Baronii.*]

[*Adami Bremensis Hist. Eccles. Helm. 1670.*]

[*Abr. Bzovii Hist. Eccles. Epit. ex Baronii Annal. aliisque Historiis excerpta. Mogunt. 1617.*]

Alb.

- [*Alb. Crantzii Hist. Eccles. Franc. 1575.*]  
 [*Geor. Calixti apparatus & fragmentum Histor. Eccles.*]  
 [*M. Aur. Cassiodor. Hist. Eccles. tripartit. Rothomag. 1679.*]  
 [*Geor. Cedreni compend. Hist. Græc. Lat. Paris. 1648.*]  
 [*Beda Hist. Eccles. Saxo-Anglica. Cantab. 1644. Par. 1681.*]  
 [*J. Fecklii Supplementum Hist. Eccles. Franc. 1684.*]  
 [*Flodoardi Hist. Ecclesiæ Remensis editore J. Sirmond. Par. 1611.*]  
 [*T. Gesslii Hist. sacr. & Ecclesiast. Hagæ 1661.*]  
 [*Ant. Godeau Histoire de l'Eglise. Par. 1675.*]  
 [*Haymonis Hist. Eccles. Lugd. Bat. 1652.*]  
 [*J. Henrichii Hist. Eccles. & Civil. Rint. 1674.*]  
 [*Geor. Hornii Hist. Eccles. & Polit. 1678.*]  
 [*Pb. Labbæi Prodrum Hist. Eccles. Par. 1646.*]  
 [*Her. Roswedi Hist. Eccles. à Christo ad Urban VIII. Ant. 1623.*]  
 [*Salom. Reyheri Hist. Eccles. Rud. 1680.*]  
 [*Jac. Saliani Annal. Eccles. Par. 1618.*]  
 [*Justi Sæffingii Hist. Eccl. quinque secularis. Genæ. 1674.*]  
 [*Frid. Spanhemii Introductio ad Hist. Eccles. & Antiq. Sacr. Lugd. Bat. 1689.*]  
 [*J. Casauboni exercitationes ad Annal. Baronii. Londini. 1614.*]  
 [*Car. de Cointe Annal. Eccles. Francorum. Paris. 1665--70.*]  
 [*Eutichii Patriarch. Alexandr. Annal. Arabico-Latin. Oxon. 1656.*]

Melch.

- [*Melch. Inchoferi Annal. Eccles. Regni Hungaria. Rom. 1642.*]
- [*And. Megandri Animadversiones in Annal. Baronii. Amstel. 1675.*]
- [*Jo. Hen. Ottii-Examen perpetuum Annal. Baronii. Tig. 1677.*]
- [*Steph. Pigii Annal. Ant. 1599.*]
- [*Hug. Robinsoni Annal. Lond. 1677.*]
- [*Abr. Sculteti Annal. Evangelii passim per Europam Saeculo XV. renovati Decades. Heidel. 1618.*]
- [*Spondani Annales ab orbe condito. 1640.*]
- [*Spondani continuatio An. Baronii. Par. 1646.*]
- [*A. Tornielli Annal. sacri & profani ab. O. C. Mediolan. 1610.*]
- [*Ja. Usseri An. Vet. & Nov. Testam. Lond. 1650.*]
- [*Jo. Zonarae Annal. Tom. 3. Græc. Lat. Basil. 1557.*]
- [*Nicetas.*]
- [*Pb. Labbæi Chronologia.*]
- [*Pb. Cypri Chronicon Eccles. Græc. Nic. Blancarcardus e Manuscr. Bizantino primus vulgavit. Fran. 1674.*]
- [*Onuphrii Panvinii Chronicon Eccles. Col. 1568.*]
- [*Rab. Dav. Ganz. Chronologia sacra ab O. C. ad An. 5932. vel Christi 1592. Lugd. Bat. 1644.*]
- [*Chronologia Hebræorum major ab Hen. Stephano. Gr. Lat. 1580.*]



## 5. Councils.

Councils are either { General } in { Large.  
 { Particular } { Little.

*Concilia generalia. Bini Gr. Lat. 10 Vol.*

*Romæ 4 Vol.*

[*Concilia generalia Labbæi & Cossartii. 18*

*Vol. Par. 1671.*]

*By Crab. 3 Vol.*

*Caranzæ Epitom.*

*Longii a Coriolano. Epitom. Concil.*

[*Edm. Richerii Hist. Concil. Gen.*]

[*Ludovici Bail summa Conciliorum. Luter. 1672.*]

*Concilia.* { *Gallicana Sirmondi.*  
 { *Britanica. Spelman. 2 Vol.*  
 { *Hispanica. Garcia.*

[*Steph. Baluzii Concil. Galliæ Narbonensis. Luter. 1668.*]

[*Councils of the Greek Church, 2 Vel. Fol. By Dr. Beveridge. Oxon. 1672.*]

[*Car. Barremæi Concil. Provinc. Mediolan.*]

[*Cabassutii Notitia Ecclesiast Concil. Canon. &c.*]

*Balsamon. in Concilia.*

*Synodus Ephef.*

*Iustelli Bibliotheca Canonica.*

*Photii Nomocanon.*

*Sguropuli Concil. Florentinum.*

*Zonaras*

*Zonaras in Concilia.*

[*Nic. de Clemangiis de materia Concil. general.*]

[*Herm. Conringius exercitatio Historico-Politica de Conciliis. Helmst. 1650.*]

[*P. Decius ad Gallie Regem pro Autoritate Concilii general. supra Papam. Par. 1612.*]

[*Jo. Gersonis Apologia pro suprema Ecclesie & Concil. general. autoritate.*]

[*Cass. Contareni Cardinal. conciliorum magis Illustrium summa. Paris. 1571.*]

[*Pet. Frizon Gallia purpurata. de rebus gestis Pontificum ac Cardinal. & Epitome Concil. Gallia. Lutet. 1638.*]

[*Jacobatus de Conciliis.*]

[*Pb. Labbæi Synopsis Concil. omn. Historica. Par. 1661.*]

[*Gr. Rives canonum concil. Epitome. Lugd. 1663.*]

[*J. Lassensi summa conciliorum usque ad hæc nostra tempora. 1661.*]

[*Chris. Lupi Notæ in Canones & Decreta Conciliorum 4 Vol. Brux. 1673.*]

[*Gab. Prateoli Narrat. historica om. concil. Eccles. Christ. Fran. 1614.*]

[*J. Lydii Castigatio in Prateoli Narrationem de Conciliis. Leydæ. 1610.*]

[*Bp. Prideaux Sum of the Councils. Oxon. 1651.*]

[*Em. Schelstrate Antiquitas illustrata circa concilia generalia, & Provincialia, &c. Antwerp. 1678.*]

[*Concilium Ephesinum ex Bibliotheca Anton. Contii. Par. 1674.*]

[*Concil. Constantiense Germanicum Aug. Vindob. 1676.*]

*Concili*

- [*Concilii Laodicensi Canones Græc. cum versionibus Herveti, & notis Gundlingi. Norib. 1684.*]  
 [Concil. Pisani Apologia pro Ecclesiæ Catholicæ Auctoritate contra Edicta Papalia. Franc. 1614.]  
 [Ja. Sirmondi appendix codicis Theodosiani, & Ep. aliquot veterum Conciliorum & Pontificum Roman. Paris. 1631.]  
 [Pari Pauli Vergerii Concilia Pontificum vitanda. 1553.]  
 [Geo. Wicelii adbertatio ad Episcopum Maguntinum ut vocetur concilium. Franc. 1621.]  
 [Gab. Albaspinaei notæ in aliquot Canones Concil. Elibertini ultrajecti. 1643.]  
 [C. Lupi Ep. Patrum ad Concil. Ephesinum. Lovan. 1681.]  
 [Ferd. Mendozæ pro concil. Illibertino apologia cum notis variorum. Lugd. 1665.]  
 [Ja. Sirmondi notæ ad librum Facundi pro defensione 3 Cap. Concil. Chalcedonensis. Paris. 1629.]

Of the Council of Trent, we have particularly,

The History written by *Padre Paolo Servita*: and lately another oppos'd to it, by Cardinal *Palavicino*; also the History by *Scipio Henricus*; and a judgment of these three compared together, by *Cæsar Aquilinus*.

Against this Council have been written,

The *Examen*, by *Chemnitius*.

And the *Review*, said to be written by *Ranchin*, translated into English by *Dr. Langbain*.

De

## De Concilio Tridentino.

- [*Hen. Heideggeri Anat. Concil. Trident. Tigur. 1674.*]  
 [Concil. Tridentini gravamina exposita. 1597.]  
 [Causæ quare Synodum indictam à Paulo III. recusarint Principes, Status, & Civitates Imperii. Witeb. 1537.]  
 [Christianorum Principum Literæ ad Concil. Trident. Legatorumque Orationes, cum concilii responsionibus. Col. 1565.]  
 [Decisiones & Declarationes Cardinalium Concil. Trident. Canonibus insertæ. Col. 1664.]  
 [In. Gentilleti Examen. Concil. Trident. Herbib. 1617.]  
 [P. furieux Abrege de l'Histoire du Concile de Trente. Genev. 1683.]  
 — [Done into English. 1684.]  
 [Jo. Mulleri comparatio Concilii Nicæni primi, & Tridentini ultimi, cum appendice de Eusebio, & Paulo Sarpio Historicis. Argent. 1666.]  
 [Quirini Reuteri Aliquot Opuscula Dudithii cum aliorum Epistolis & Orationibus, quæ ad Concilium Tridentinum spectant. Offen. 1610.]

Unto which Councils may be subjoyned, as being very useful, and something of this nature, the Canon Law, *Corpus juris Canonici.*

[*Magnum Bullarium Romanum. Lugd. 1655-73.*]

## 6. Confessions.

*Corpus Confessionum.*

*Confessio Augustana.*

Harmony of Confessions.

Besides

Besides many other Confessions of particular Churches, which according to the various light, and several occasions of those times wherein they were framed, do comprehend the chief heads of Religion.

### 7. Hæresiologies.

*Augustinus.*

*Alp. a Castro.*

*Damasceus.*

*Epiphanius.*

*Guido Carmelita.*

*Irenæus.*

*Leontius de Sectis.*

*Eph. Paget.*

*Petræi Hæresiologia.*

*Petri Siculi Manich. Hist.*

*Philastrius.*

*J. Pontani Catal. Hæret.*

*Præteolus.*

*Schlusselfurgii Catal.*

*Vincentius Lirinensis.*

[*Descriptio Divina & historica Præcipiorum Hæresiarum. Arnhem. 1669.*]

[*Hæreticorum Catalogus & historia. Lutetiæ. 1560.*]

[*Apocalypsis insignium aliquot Hæresiarum. Lug. Bat. 1608.*]

[*Historica relatio de progressu Hæresium in Germania. Ingolstadt. 1652.*]

[*Hæresiologia, h. e. Opus veterum tam Græcorum quam Latinorum Theologorum per quos omnes, quæ per Catholicam Christi Ecclesiam grassata sunt, Hæreses confutantur. Basil. 1556.*]

M

[*Louis*

- [Louis Abelly *Traitté des Heresies*. Paris. 1661.]  
 [B. Bebelius de *Hæresi in genere*. Argent. 1667.]  
 [Luc. Frid. Reinhardi *Arma victoricia Primitivæ Ecclesiæ contra Marcionitas, Hæmogenianos, Praxeanos, Novateanos, Samosatēnos, Monichæos, Arrianos, Eutychianos*. Altorf. 1665.]  
 [L. Lælii *Index Hæresium, controversiarum ac Schismaticum, quæ Ecclesiam Dei à nato Christo excrucierunt*. Franc. 1604.]

## 8. Lives.

- Abel Redivivus*. By T. Fuller.  
*Melchior Adam. de vit. Theol. Germ.*  
*Balæi Centuriæ.*  
 Rob. Barns.  
*Theod. Bezæ Icones virorum Illustrum.*  
 [Dr. Cave, *Lives of the Apostles and Primitive Fathers.*]  
*Joan. Bismarcus.*  
*Georgius Maior.*  
*Goveanus de vitis Patrum Occident.*  
*Halloix. de vit. & script. patrum. 1 & 2 sæculi.*  
*Hieronymus de illustribus Ecclesiæ doctoribus.*  
*Lipomannus de vitis Sanctorum.*  
 [Natalis Alexander.]  
*Pitsæus.*  
*Platina de vitis Pontificum.*  
*Resweyodus de vitis Patrum Orientis.*  
 [Witte (Henningus) *memorias Theologorum collectæ ab an. 1600. ad an. 1677.*]

9. Mar.

## 9. Martyrologies.

*Adonis Martyrolog.**Baronii Martyrologium.*

Fox his Book of Martyrs.

*Monumenta Martyrum.**Rosweidi Martyrologium Romanum.**Sausfaii Martyrol. Gallicanum.**Usuardi Martyrol.*[*Passio XL Martyrum cum Notis Ger. Vossii. Mogunt. 1610.*][*Martyrologium Franciscanum. Paris. 1653.*][*Actiones & Monumenta Martyrum, qui a Wicleffo & Hussio in Europa perierunt. Genev. 1633.*][*Martyrologium Hispanicum, VI Vol. Lugd. 1653.*][*Martyrologium ab Apostolis ad annum 1572. ob Evangelicæ veritatis confessionem. Han. 1572.*][*Passio Martyrum S. S. Gelatii, Amantii, Cerealis, Primitivi, Symphorose, ac VII. filiorum cum notis Fulvii Carduli. Romæ. 1588.*][*Passio S. S. Martyrum Abundii, Abundantii, Marciani, & Johannis, cum notis, per Societatem Jesu. Rom. 1584.*][*Viola Sanctorum, sive Martyrologium Anonymi Scriptoris. August. 1496.*][*D. Augustini Ep. de Sanctis Martyribus & de inimicis diligendis cum notis Ger. Vossii. Mogunt. 1604.*][*S. Basilii homilia in XL milles Martyrii coronam adeptos Licinii Imperatoris tempore cum notis Sim. Steinii. Han. 1630.*][*Passio Perpetuæ & Felicitatis. Notis Holstœnii. Par. 1664.*]

M 2

[S. Cbry-

- [*S. Cbryſtoſtomi Laudatio Martyrum* Ed. *Front. Ducae*, Quarto. Luter. 1606.]
- [*Alf. Ciaconii Comment. de Martyrio* 200 *Monachorum*. Aug. 1612.]
- [*Phil. Ferrarii Topographia in Martyrologium Romanum*. Venet. 1609.]
- [*Ant. Gallonii de S. Martyrum Cruciatus, atque Instrumentis Cruciatus*. Amst. 1660.]
- [*Pet. Opmeri Chronographia Martyrum*. Col. 1625.]
- [*Tb. Raynaudi Theologia Antiqua de vera Martyrii notione*. Lugd. 1656.]
- [ *De Martyrio per pestem*. Ib. 1659.]
- [*Jo. Wigandus de Martyriis & Pseudo-Martyriis* Franc. 1580.]
- [*Phil. Labbæi Martyrologium Roman.* Par. 1644.]
- [*Laur. Surii res gestæ Martyrum*. 1601.]

## 10. Liturgies and Rituals.

- [*Bart. Gavanti thesaurus rituum sacrorum*.]
- Of the Roman Church. Their *Breviary*. *Missal*. *Ritual*. *Pontifical*.
- [*Garnerii Ordo Romanus*.]
- [*Mabillon Thomafius*.]
- [*Durantus*.]
- [*Durandus*.]
- [*J. Beletb*.]
- Of the Greek Church. Their *Ευχολόγιον*.
- [*Goar. de Rit. Gr. Eccl.*]
- Of the English.
- Bp. Sparrow's *Rationale*.
- H. Le Strange, *Alliance of Divine Offices*.
- [*Dr. Comber. Fol.*]

[*Habert*



- From [Habertus. Pontifical. Græcorum.]
- [Ritus Ecclesiastici Romanæ Ecclesiæ. Col. 1572.]
- Mon [Liber Ritualis dictus, Ἀπόστολος, Græcè. Ven. 1602.]
- [Melchior Hittorpius de divinis Ecclesiæ Officiis. Par. 1610.]
- Rom [Rituale secundum usum Judæorum Germanorum cum Com. Heb. Ven. 1600.]
- atq [Gab. Albaspinaei de veteribus Ecclesiæ ritibus lib. 2. Par. 1623.]
- 625, [Cbr. Arnoldi de sacerdotum Judæorum, Gentilium, & Christianorum ritibus liber singularis. Argent. 1647.]
- artyr [Jo. Bap. Casalius de veteribus Egyptorum, Romanorum, ac Christianorum ritibus sacris & propbanis. Rom. 1644.]
644. [Bart. Corsetti Praxis sacrorum rituum. Ven. 1654.]
- [Egidii Stranchi Prisci publicè Pœnitentium ritus. Witteb. 1664.]
- [Joac. Hildebrandi Rituale Orantium veterum. Helms. 1665.]
- Miss [Jo. Thierus de dierum Festorum Imminutione. Lugd. 1668.]
- [Georg. Codinus de Officiis Ecclesiæ & Curia Constantinopol. 1648.]
- [Hen. Onuphrii Rom. Placitum de modo recitandi Divini Officii. Ven. 1634.]
- [Corn. Schultingii Com. Eccles. de Divinis Ecclesiæ Officiis, & de Breviarii expositione. Col. 1598.]
- [Liturgia, Lingua Finnica. Stocholm. 1575.]
- [Liturgia tota Græcorum. Vol. XXVI. Ven.]
- [Jo. Bona Cardinal. de rebus Liturgicis. Paris. 1678.]
- [Jac. Pamelii Liturgia Latinorum. 2 Vol. Col. 1571.]

[ *Liturgia suecorum cum Evang. & Epist. Goth.*  
1650.]

[ *And. Hott Antiquitatum Liturgicarum*, Vol. 3.  
Duac. 1605.]

[ *Officium Sacrum, quod in Aede S. Sebaldi Norim-*  
*berg. Primaria singulis diebus exhiberi solet.* No-  
rimberg. 1664.]

## II. Festivals.

[ *Elberow.* ]

[ *Petri Castellanus de Festis Græcorum.* Ant. 1617.]

[ *Hespinium. de Festis.*

*Stukius.*

[ *Dr. Spark.* ]

These are the several kinds of Books which are most proper and useful for a Preacher, and these are some of the most eminent Authors in each kind. It would be expedient for a Minister to be provided, at least, with one of each sort; unto which he might have recourse upon all doubts and enquiries of these kinds. And this may be one special advantage for the invention of matter.

SECT.

## S E C T. IV.

*Concerning a Regular Scheme of the chief Heads in Divinity.*

THE second Help proposed for this purpose, was a right method and series of matter, to be first and most exactly enquired into, when a man studies over the chief Heads of the whole Body of Divinity, according to some natural method and dependance: by which means, the several parts will give mutual light to one another, and the better enable a man to see into the principles and bottom of things: And when he has thus deliberately passed over the whole, he may afterwards with the more facility enlarge himself upon any particular Text or Subject, as occasion shall require.

Our chief Collections in the study of these Heads, may be contrived under the form of Sermons, every Sermon containing either one or more of them, according to the nature of several subjects.

There is a two-fold Series or Order that may be observed in the matter of our Sermons:

Exegetical.  
Methodical.

*Exegetical* is, when a man goes on in a continued course of unfolding some particular Book or Chapter; which (though it be of very great use,

M 4

yet)

yet) is not so proper for a young Divine to begin withal.

*Methodical* is, when we propose a certain Scheme or design of Matter to be orderly insisted upon under several heads.

This again is two fold,  $\left\{ \begin{array}{l} \text{Catechistical.} \\ \text{Scholastical.} \end{array} \right.$

*Catechistical* does refer to those plain and most obvious Principles of Religion laid down in the Catechism, contained under these four general Heads:

The  $\left\{ \begin{array}{l} \text{Creed.} \\ \text{Commandments.} \\ \text{Lord's Prayer.} \\ \text{Sacraments.} \end{array} \right.$

The distinct unfolding of which, may be of great advantage, and hath heretofore been esteemed a very good Method both for Ministers and People.

*Scholastical* Method, or that which is by way of Common-place, is more particular and comprehensive than the former, taking in all those chief heads that are insisted upon, either in the Schoolmen, or the Common-place Writers.

These Schemes of Matter are various, according to several mens fancies and apprehensions: But, amongst all, that is to be esteemed the best, which is most *natural* for the *order*, and most comprehensive for the *extent* of it.

There

There are divers Learned men, who in Analy-  
sing the whole Body of Divinity, have contrived  
the Scheme of it under fifty two Heads, accord-  
ing to the number of Weeks in a year; so that in  
that space, one who is a constant Preacher, might  
go through all of them: To which purpose, see  
*Mr. Crook's Guide*, Bp. *Usher's Catechistical Doctrine*;  
where the whole substance of Religion is dispo-  
sed under so many several Heads of Matter, and  
several pertinent Scriptures for Texts to each of  
them.

But amongst the rest, there is a very elaborate  
frame proposed by Doctor *Stroughton*, which takes  
in (what is much neglected amongst other Pro-  
testant Writers) the most profitable points hand-  
led amongst the School-men, who were great  
searchers into Divinity, and their Writings in  
many things very useful. This frame of his is  
largely set down in his third Sermon upon 2 *Tim.*  
1. 13.

Where he represents the whole Body of Divi-  
nity under the notion of an Edifice or Building;  
wherein there are two things considerable:

The { Frontispiece or Porch.  
      { Fabrick or Pile.

In the Frontispiece he proposeth four general  
Heads, which are premised as the *Præcognita* to  
this Series.

In the Fabrick, there are two stories; and in  
each story, two rooms.

In

In the first story is contained the chief Principles to be *known* or *believed*.

Either more { Generally, } in each of these  
 { Particularly, } twelve heads.

In the second story are contained things for *Practice*, whether { Duties. }  
 { Helps. } There being under each of them, twelve particular heads.

In all, fifty two : but in some of these the method seems obscure and involved, especially towards the latter part of it.

Besides this, there are divers other Draughts and Systems of Divinity in several other Authors, *Amesius, Trelcatius, Tulenus, Wollebius, &c.* to which may be added, Bishop *Downham's Abstract*; a Book of singular use for direction in this kind : out of these it is easie for any one to compose such an *Analysis* as shall be most suitable to his own apprehension.

I shall here offer such a particular Scheme of the chief Heads in Divinity, as seems unto me to have some peculiar advantages for fulness and distinction.

The great End of *Religion* and *Vertue*, being to make men happy ; It cannot therefore be improper ( according to the usual method in *Esbiaks* ) to premise something concerning the nature of *Happiness*, or *Blessedness*.

Nothing

Nothing is more obvious to any considering-man, than that all natural things are designed to some ultimate End of their Being. And that the chief End of every Thing, must consist in the Attainment of the utmost perfection their Natures are capable of, which must be various, according to the several orders and ranks of Beings. And as there is an *Universal Principle*, whereby every thing is necessarily inclined to seek its own well-being and perfection as its chief End; so likewise are there *concrete instincts* and *faculties*, whereby they are enabled for the prosecution and attainment of this end. And according to the particular *faculties* wherewith things are naturally endowed, so may we judge of the *End* that is proper to them.

What these are in *inanimate things*, is not easie to determine; only experience doth assure us, that they have all of them some active Principles, whereby Matter is formed into such variety of regular and elegant figures belonging to the several kinds of them.

But as for *Vegetative Beings*, it is sufficiently evident, that their proper perfection doth consist in growing up to a state of maturity, in continuing of their lives to their natural period, and in propagating their Kind. In order to which, they are naturally endowed with such kind of powers whereby they are enabled to grow out of the earth, to attract their proper nourishment, to distribute it to the several parts, and to bring forth fruit and seed, whereby their *Species* is continued and multiplied.

Thus

Thus also it is with *Sensitive Beings*, who (besides what is common to them with *Vegetables*) having a capacity of Pain and Pleasure, as the chief Principle whereby they are distinguished from all inferior Beings; must therefore be carried out with their strongest propension towards these pleasures of Sense wherein the perfection of their natures doth consist. In order to which, they are naturally endowed with such kind of Instincts and Sagacities, whereby they are enabled to avoid and resist things hurtful, and to chuse and prosecute such things as are grateful to them; and, without any previous discipline or experience, are instructed to do what concerns the several orders of their Beings.

And according to this general congruity to be observed in all other things, must it be with the *Human Nature*.

The great End which all men do and must propose to themselves, is *Happiness*; the being in as good a condition as they are capable of, or as is reasonable for them to expect. And the desire of this is not properly a *Vertue*, or a *Moral duty*, about which men have a liberty of Acting; but 'tis a *Natural Principle*, like the descent of heavy bodies, it flows immediately from the very frame of their natures. Men *must* do so, nor can they do otherwise.

What this Happiness is, and wherein it doth properly consist, may be discerned from those peculiar faculties belonging to the Human Nature.

Now that which is proper to men in contradistinction to all other Creatures in this visible World,



World, is, *The apprehension of a Deity; A sense of Moral good and evil; and an expectation of a future state after this life.*

From whence it will follow, that the Happiness of man must consist in that whereby these faculties are perfected, namely, in the favour of God, which can alone secure our well-beings both in this and the other World. And this favour being only to be attained by doing such things as are acceptable to him, it will hence follow, That the most proper means to this end, is **Religion**. And because of its necessity to this end, it may therefore be said to have in it the obligation of **Duty**.

*Religion* may be described to be, That general habit of reverence towards the Divine Nature, whereby we are enabled and inclined to worship and serve God after such a manner as we conceive most agreeable to his will, so as to procure his favour and blessing.

The *Doctrine* which delivers the Rules of this, is stiled **Theology**, or Divinity.

Religion

Religion may be considered according to its  
Kinds, whether

*Natural*, containing such virtuous Habits and  
Duties, as men might know, and should be  
obliged unto, by the Principles of *Reason*,  
improved by *Consideration* and *Experience*,  
without the help of *Revelation*; to be  
treated of

*Generally*, Vide A. page 178.

*Specially*, with respect to the parts of it,  
whether

*Intellectual*, namely, such virtues as tend  
to the perfecting of our minds and un-  
derstandings. Vide B. p. 184.

*Practical*, or *Moral*, whereby we are to be  
regulated in our Wills, Affections, and  
Demeanour. Vide E. p. 187.

*Instituted*,

*Instituted*, concerning such things as we could not have known, and should not have been obliged unto, unless they had been particularly revealed: To be treated of as the former,

{ *Generally*. Vide X. p. 282.

{ *Specialy*, with respect to the parts of it, whether

{ *Intellectual*. Vide Y. p. 284.

{ *Practical*. Vide C c.

*Affections* or Properties; namely, such kinds of Habits as are not in their own natures properly Vertues, but do contribute to the right circumstantiating of them. Vide E c.

*Degrees*, whereby we measure the necessity of things to be believed, and the good and evil of things to be done. Vide G g.

*Means*, for our direction and assistance in the attaining of it. Vide H h.

*Motives*, to quicken our desires and endeavours after it. Vide K k.

**pappi.**

## Happinefs.

The Moralists.

*Aquinas*. 1a 2da.[*Bellarminus de eternâ felicitate sanctorum.*]*Raimaudus*. *Disc. Mor.**Dist.* 1.*Gassendus*. *Etb. in Initio.**Crellius*. *Etb. Arist. P. I.**Bp. Reynolds*. Three *Treatis.**Mr. Rob. Bolton.**Barclay*: *de Felicitate Hom.**Dr. Stoughton.**Plato in Gorgia*, 1<sup>o</sup> de *Leg. &c.**Eusebius de Præp. Evang.* 1. II.*Greg. Nyffen. de Beat.* Tom. I.*Ambros. Offic. L. I. c. 12,* &c.*Lactantius de vita beata.* L. 7.[*How of Happinefs.*][*Pet. Chrysologus.*][*Augustin. Ep. 52.*][*Basil. Orat. 21.*][*Flam. Nobilius de hominis felicitate. lib. 3.*][*Mar. Ficinus. Tom. I.*][*Dionys. Carthusianus de animæ felicitate.*]

## Religion.

*Apol. of the Fathers against Heathens and Jews, &c.**Gassendus. Etb. Lib. 2.* Cap. 6.*Lud. Vives**Grotius**Mornæus*} *de Verit. Rel.**Dr. Hammond of the truth of Christian Religion.**Breerwood's Enquiries.**Sir Ed. Sands his Relation.**Bp. Andrews on the Decal. Introduct. ch. 3.**Dr. H. Moor, Myst. of God.**Dr. E. Stillingfleet, Orig. Sac.**Amyraldus.**Savanorola de Veritate f. dei.**Tho. a Jesu de conversione omnium gentium procuranda.*[*Limborch's Answer to Acofta at the end of his Amica collatio cum Erudito Judæo.*][*Jo. Picus Mirandula.*][*Augustinus*

[Augustinus de vera religione. Tom. 1.]

[Bap. Judicis dialogus de religione.]

[Joan. Gerson. Tom. 1.]

[Speculum Christianæ religionis in triplici lege naturali, Mosaicâ, & Evangelica. Par. 1667.]

[Martinus Grommerius de vera & falsa religione.]

[Mr. Pascal's Thoughts of Religion. London. 1688.]

[Guil. ab Assontevilla Atheomastix. Ant. 1598.]

[Huetii demonstratio Evangelica.]

[Boxbornii prima Christi. Religion. rudimenta, antiquissima Saxonum & Alemannorum lingua cum versione Latina. Lugd. Bat. 1663.]

[Mar. Ficinus de Religione Christi. & fidei pietate.]

[Jo. Henichius de veritate Christi. religionis. Riut. 1667.]

[Demonstrationes Symbolorum veræ & falsæ religionis contra Atheos, Judæos, &c. Auctore Z. Boverio. Fol. Lugd. 1617.]

[Dr. Sam. Parker's Demonstration of the Christian Religion. Lond. 1681.]

### Theology in general.

The several Commonplaces mentioned before, pag. 87.

### Natural Theology.

Raimundus de Sabunde Theol. Nat.

Jo. Vossius de Theologia Gentili.

Raynaudus de Theol. Natur.

[Bp. Wilkins.]

Mr. Baxter of Natural Religion.

Paulus Benius Eugubinus de Platonis & Arist. Theologia.

[Dr. Scot.]

See Pag. 142, 143.

N

Under

A. Under the more *general* consideration of *Natural* Religion, it may be proper to premise something concerning those common heads, *viz.*

{ That faculty whereby we apprehend, compare, and judge of Moral things, called **Reason.**

**Reason.**

## Reason.

*Vetus Disput. Theol. Par.*

*1. Diss. 1.*

*Musæus de usu principiorum Philosophiæ & Rationis.*

Bp. Taylor: *Cases of Conf. B.1. ch.2. sect.8.*

See pag. 142, 143.

[*De Rationis Naturalis Autoritate Melchior Canus.*]

[*C. Schotanus de necessitate, usu, & abusu rationis & Philosophiæ in Theologia.*]

[*Cass. Streson de usu rationis in interpretandis Scripturis Divinis. Leidæ. 1667.*]

The objects of this faculty, as to the

*Nature* of the things themselves, with respect to the

*Congruity* or *Incongruity* of them to the  
*Understanding.* **Truth** and **Falshood.**  
*Will*, as implying a fitness or unfitness in things to promote our chief end. **Goodness.** **Evilness.**

*Manner* or *Degree* of this *Congruity*, which being so plain as to leave no sufficient cause of doubting, is called **Certainty.**

**Truth.**

De F  
co  
Bp.  
C  
Amy  
tu



**Truth. Falshood.**Lord Herbert *de Veritat.*[*Seb. Castalio. Impedimentorum, quæ homines a veri etiam divini cognitione abducunt succinct enumeratio.*][*Pb. Marnixii via veritatis regulis XV. complanata.*][*Apollinaris Syrii de veritate ad Julian. Imp.*][*Anselmi dialogus de veritate.*][*Ephraem Syrus de veritate. Tom. I.*][*Pol. Vergil. de veritate & mendacio.*][*Thom. Aqu. 22. Quæst. 109.*]*Crellii oratio de nat. Honestatis.**Curcellæus de jure Dei.*[*Dr. Cumberland.*][*Dr. Samuel Parker.*][*Dr. More's Ethics.*][*Brochmannus de bono Originali. Wit. 1624.*][*Maximus Tyrius.*][*Jo. Stobæus.*][*Thom. Aquinas. de mali causa. Sum. p. I. q. 49.*][*Boskier de finibus bonorum & malorum operum.*][*Laur. Valla de voluptate & vero bono.*][*El. Lubinus de prima causa & natura mali. Rost. 1601.*][*Bapt. Platinae dialogus de vero & falso bono.*]**Good. Evil.***De Principiis Justis & Decoris. Anonym.*Bp. Taylor: *Cases of Conf. B. 4.**Amyraldi Disput. de natura boni moralis.***Certainty.***Velthufius de principiis Certitudinis.*

N 3

Necessity

*Necessity* of such things, with respect to the

Power imposing. **Law**, whether arising from the

Things themselves, which appearing by the light of nature, to be necessary unto our well-being, is called **Natural Law**, or *Law of Nature*.

Command of some Superior, who is able to enforce obedience. *Positive Law*.

Obligation resulting from the observance of such things. **Duty**.

**Law**.

**Law.***Suarez. de Legibus.*Bp. Taylor: Cases of  
Consc. B. 3.

[Dr. Zouch.]

[Carol. Molinæi Oratio  
de legibus.][Jac. Typotius de legibus  
divinis & humanis.

Franc. 1595.]

[Maymonides de Funda-  
mentis legum. Amst.  
1618.][Con. L'Empereur de le-  
gibus Hebræorum fo-  
rensibus. Lugd. Bat.  
1637.][Alber. Gentilis disp. 3.  
de lib. Juris Canonici  
& civilis. Han. 1603.][Guil. Zepperi Legum Mo-  
saicarum explanatio.]

[Dr. Templer.]

*Grotius de Jure belli &  
pacis in initio.**Marinus de cognitione ho-  
minis, quoad lumine na-  
turali attineri potest.*Bp. Taylor: Cases of  
Consc. B. 1. Ch. 1, 2.

[Dr. Cumberland.]

[Dr. Parker.]

[Nic. Hemmingii metbo-  
dus apodictica de lege  
naturæ.][Jo. Osiandri Typus legis  
naturæ. Tubing. 1669][Sa. Puffendorf de Jure  
Naturæ & Gentium.]

[Jo. Boeclerus } Com. in

[Hen. Henniges } Groti-

[Jac. Zeiglerus } um de

[Jo. Gronovius } jure

belli &amp;

pacis.]

**Natural Law.**Guil. Grotius de principiis  
Juris Naturalis.Job. Seldenus de Jure  
Nat.Dr. Sharrock de officiis se-  
cundum jus naturæ.**Duty.**[Sam. Puffendorf de Of-  
ficio hominis & Civis  
juxta legem natura-  
lem.][Geor. Cassander de Offi-  
cio pii viri.]

- B. Intellectual Vertue may be treated of more  
 { Generally, according to the different kinds of  
 comprehending such Habits whereby we are  
 enabled to judge aright concerning the na-  
 ture of Things, what is  
 { True or False, Good or Evil, in things  
 { Natural, especially such as are of greatest  
 consequence to be known, stiled  
 Knowledge, Science, { Curiosity.  
 in opposition to Ignorance.

In

Kno  
ledRayn  
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C

## Intellectual Vertue.

[Malebranch.]

Crellius *Esth. Arist. Pars 2.*  
*Cap. 27. Esth. Cbr.*  
*Lib. 1.*

[Curcellai *Synop. Ethic.*]  
 [Bp. Ward's *Exercitatio*  
*in Hobbii Philosophiam.*]

[Dr. More's *Ethics.*]  
 [L. Forge *de mente hu-*  
*mana.*]

Voetius. *Theol. Pract. Diss.*  
 42, &c.

Pet. Molinæus *de cogniti-*  
*one Dei.*

Will. Pemble: The mis-  
 chief of Ignorance.

Mr. Joh. Smith: The  
 true way of attaining  
 Divine Knowledge.

Of Curiosity. Causes of  
 Decay. Chap. 14.

Plutarchus *de Curiositate.*  
 [Th. Aquin. 2. 2. q. 167.]

[Isaias Abbas *de curiosi-*  
*tate vitanda, ab iis qui*  
*quietè vivere volant.*]

[Fr. Petrarca *de igno-*  
*rantia sui ipsius.*]

[Nicolaus Cusa *Cardina-*  
*lis.*]

[Lilins Gyraldus. Tom. 2.]  
 [H. Kromayer *de insana*  
*curiositate in Theologia.*  
 Lip. 1660.]

[Jo. Andreas *de Curiosi-*  
*tatis pernicie.*]

Know. } Curiosity.  
 ledge. } Ignorance.

Raynaudus *de Virt. Lib. 6.*  
*Sect. 2. Cap. 3, 4.*  
 Crellius. *Esth. Cbr. Lib. 1.*  
*Cap. 2.*

Revealed,

*Revealed*, which being supposed to come from God, every man is by **Natural Religion** obliged to learn them, and to give a firm assent unto them. **Faith.** *Infidelity.*  
**Heresie.**

Fit or unfit to the End they are designed for.

**Wisdom, Prudence**, in opposition to **Craft.**  
**Folly.**

*Specially*, according to the different object of it.

{ God. Vide C.

{ Man. Vide D.

**Faith.**

## Faith. Heresie.

Dr. Hammond: Tract  
of Heresie.

*De Errore & Heresi. Voe-  
tius. Theol. Pract. Disp.*  
57, &c.

[*S. Irenæus.*]

[*Epiphanius.*]

[*Gabr. Prateolus de variis  
sectis Hæreticorum.*]

[*Geor. Wicelius de mori-  
bus Hæreticorum vete-  
rum.*]

[*Vinc. Lirinensis.*]

[*Hen. Dodwel's differ-  
tationes in Irenæum.*  
Oxon. 1689.]

Wisdom } Craft.  
Folly.

*Gassendus. Eth. Lib. 2. c. 2.*

*Raynaudus de Virt. lib. 2.*

*Crellius. Eth. Cbr. Lib. 1.*

Cap. 3, 4.

*Charron.*

Mr. Herle.

[*J. Nicrembergus.*]

[*J. Langius de Astutia.*]

[*Lud. Vives Introductio  
ad veram sapientiam.*]

[*Pr. Rosta de vera sapien-  
tia. Rom. 1599.*]

[*Agidii de Roma laudes  
divinæ sapientie.*]

[*Jul. Cæsar Scaliger de  
Sapientia & Beatitu-  
dine.*]

[*Th. Aquin. 2. 2. q. 45.*]

[*Hi. Osorius.*]

[*Petrarchi dial. de vera  
sapientia.*]

That

- C. That *Knowledge* we are obliged to with respect  
to *God*, may relate either to His  
 { *Existence*, That He is: against **Atheism**.  
 { *Essence*, or Nature, viz. His **Spirituality**.

**Atheism**

Mr.  
Dr.  
Dr.  
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## Atheism.

Mr. John Smith.

Dr. H. Moor: Antidote.

Dr. Tillotson: The wisdom of being Religious.

Dr. E. Stillingfleet: Orig. Sac. B. 3. Ch. 1.

Mr. S. Parker: *Tentamina Voetius Diss. Tb. Par. 1. Diss. 9, 10, 11, 12.*

Bp. Andrews: Decal. Introduct. Ch. 5, 6.

*Fabri Faventini Diss. 4. adversus Atheos.**Mersennus in 4r. priora capita Gen.*

[Dr. Cudworth's Intellectual Systeme.]

[*Jo. Fabricii Apologeticus pro genere humano contra calumniam Atheismi. Heidelb. 1682.*][*Jonas Berekerodus contra Atheos de æterna divina existentia. Hafniz. 1663.*]

[Thomas Campanella.]

[D. Derodon.]

[*Joach. Fani Atheus refutatus. Ienz. 1668.*][*Fani Fani disputationes contra Atheos. Hafn. 1660.*][*Ant. Riserus de ortu, progressu & incremento Atheismi. Aug. Vin- del. 1669.*][*Tob. Wagneri Examen Atheismi Speculativi. Tubing. 1677.*][*Jo. Mulleri Atheismus devictus. Hamb. 1672.*][*Seb. Niemanns Atheus refutatus. Jen. 1668.*]

[Sir Charles Wolftey.]

[*Tbe. Spizelii Scrutinium Atheismi. Aug. Vin. 1663.*]—[*de Atheismi radice. ib. 1666.*]—[*de Atheismo eradicando. ib. 1669.*]

[Dr. Barrow on the Creed.]

[Dr. Tenison's Sermon of the folly of Atheism.]

Excellen-

*Excellencies, and Attributes, whether First and Primary.*

*Incommunicable, viz. His being*

One and alone, without any Partnership in his Essence. Essential Unity, in opposition to Polytheism.

Free from all kind of Change, as to his Nature, or Inconstancy as to his Purpose. Immutableness.

Not bounded by place or duration. Infinity, Immensity, Eternity.

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## Attributes in general.

School-men. Com. pla.

*Zanchius. Lessius.*

Dr. Jackson.

Dr. Preston.

[Dr. Bates.]

*Episcopus. Instit.**Petavius, Tom. 1. Dogm.**Theolog.*[*Ricardus de attributis Dei. Ulmæ. 1666.*][*Com. Vorstius.*][*P. Poiret Cogitationes rationales de Deo. Amstel. 1677.*][*Aug. Reding de Deo & Attributis. Col. 1664.*][*Joh. Meisnerus.*][*Mat. Martinus.*][*Mart. Becanus de attributis Dei.*][*Abr. Calovius.*][*Joch. Hildebrandus de attributis divinis. Helmstad. 1614.*][*Albertus Magnus.*][*Thomas Aquinas.*][*Dr. Seth Ward's Philosophical Essay of the Being and Attributes of God.*]

## Polytheism.

Bp. Andrews: Decal.

[*Dr. Endworth.*][*Vossius de Idolatria.*][*Polytheismus vapulans; or there is but one God by will. Towers. Lond. 1654.*]

## Infiniteness.

[*Alex. Hales de infinitate Dei. Sum. par. 1. q. 6.*][*Cajetani Opusc. 2.*][*Tho. Aquinas. Sum. par. 1. q. 7.*][*Joh. Wigandus de ubi-  
tate Dei.*]

Communi-

*Communicable*, belonging either to the Divine  
 { *Understanding*, whereby he doth most perfectly  
 { Know the nature of all things. **Knowledge.**  
 { Apply the fittest Means to Ends. **Wisdom.**  
 { Superintend *All* and every individual. **Pro-**  
**vidence.**

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**Knowledge. Wisdom.  
Providence.**

[*Egid. Estriz de sapientia Dei. Ant. 1672.*]

[*Votius Diss. Theol. Par. I. Diss. 14, &c.*]

[*Guil. Pemble, de Providentia.*]

[*Dr. Jackson, of Providence.*]

[*Dr. Cradock's Sermon of Providence.*]

[*Charnock.*]

[*Plutarchus de iis qui tarde a Numine corripuntur.*]

[*Seneca, cur bonis viris mala accidunt.*]

[*Divine Dialogues concerning Providence, by Dr. Henry Moor.*]

[*S. Chrysostomi. Tom. I. Frontonis Ducai. Sec. 61. Orat. Sex de Providentia.*]

[*Tom. 4. de Providentia. l. 3.*]

[*Geor. Calixtus de providentia. Helm. 1635.*]

[*Jo. Faustii disquisitio ex Aët. 17. 28. de divina motione, sc. de immediato Dei concursu. Argent. 1664.*]

[*Bp. Wilkins of the Beauty of Providence.*]

[*Hul. Zwinglius.*]

[*M. Wesselius Groningensis op. pag. 711. Amstel. 1617.*]

[*Jo. Delphinus de Provi*]

*Dr Shortlock on Providence*

*dentia Divina. lib. 3. Rom. 1588.]*

[*And. Fricius Modrevius de prædestinatione & providentia divina. Basil. 1562.*]

[*Th. Gianninius de providentia ex mente Platonis. Patav. 1588.*]

[*Hierocles de providentia & fato.*]

[*Hakewell's Apology.*]

[*Did. Ruiz de Providentia Dei. Lugd. 1631.*]

[*Claud. Seissellius.*]

[*S. Retberford.*]

[*D. Salvianus.*]

[*J. Trithemius.*]

[*Jo. Saubertus lib. provident. Divin. ex Malach. 3. 16. Norim. 1643.*]

[*Jo. Francisc. Picus Mirand. de Providentia contr. Philosophastros.*]

[*Theodoret. Tom. IV. Sirmondi. Orationes X. de Providentia.*]

[*S. Basilus. Orat. 19.*]

[*Dr. John Moor's two Sermons of the Wisdom and Goodness of Providence.*]

O

Will,

Will, filed Holiness, comprehending his readiness  
to

{ Procure the Happiness of his Creatures  
**Goodness.**

{ Deal according to the deserts of his Crea-  
tures, and his declared Will. **Justice.**

{ Make good his Promises. **Veracity.** Faith-  
fulness.

{ Faculties of Acting, namely His

{ Ability to do all such things, the doing where-  
of doth argue Perfection, and not imply  
any contradiction. **Power,** Omnipotence.

{ Right to govern and dispose of his Creatures  
as he pleases. **Dominion.**

Arising from the First,

{ **Perfection.**

{ **Glory.**

{ **Blessedness.**

God

Voetius

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**Goodness, Justice,  
Faithfulness.**

*De Justitia Dei. Voetius*  
*Disp. Tb. P. I. Disp. 19,*  
*20, 21.*

Mr. Sam. Parker.

[*Erasmus de immensa Dei*  
*misericordia.*]

[*J. Fisher. Ep. Roffen. de*  
*fiducia & misericordia*  
*Dei Opusc. Col. 1556.*]

[Bp. Taylor's Sermons  
of the Miracles of  
Divine Mercy.]

[Dr. Barrow's Sermon  
of the Goodness of  
God. Vol. 3.]

[*Jo. Faustius de omnipo-*  
*tentia Dei. Argent.*  
*1662.*]

[*Hen. Hopfnerus de Om-*  
*nipotentia Dei. Argent.*  
*1662.*]

**Dominion.**

Mr. Sam. Parker.

[*Curcellæus de jure Dei*  
*in creaturas innocents.*]

[*Geor. Lehman de jure*  
*Dei in creaturas. Lips.*  
*1681.*]

**Power. Omnipa-**  
**tence.**

*Voetius Disp. Theol. P. I.*  
*Disp. 22, &c.*

[*Fran. Titelmanus.*]

Mr. Sam. Parker.

- D. That knowledge which by the Light of Nature is attainable concerning *Man*, may relate either to his

*Parts.*

{ *Body*, with reference to its  
     { *Perfect frame.*  
     { *Infirmities.*  
     { *Affliction.*  
     { *Sickness.*

*Afflict.*

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**Afflictions, Prosperity.**

Bp. Hall: Balm of Gilead.  
Magdalen's Tears.

Dr. Patrick: Hearts-ease.

Cardan. *de utilitate ex  
adversis capienda.*

[Bernardinus Obicinus *de  
adversis patienter fe-  
rendis.*]

[Petrarcha *de remediis  
utriusque fortunæ.*]

[Marcus Antoninus.]

[Epictetus.]

[Arrianus.]

[Simplicius.]

[Jo. Stobæus.]

[Seneca.]

[Plutarch.]

[M. T. Cicero.]

[Jo. Gerson *de Tribula-  
tionibus.* Par. 4.]

[Jo. Eldanensis *de Pro-  
speritatis damnis.*]

[S. Chrysostom. Tom. 6.  
Front. Ducae. pag 713.]

[Paulus Aresius *de reme-  
diis Tribulationum.*]

[Pet. Ribadeneira *de tri-  
bulationibus hujus Sæ-  
culi.* Lib. 2. Colon.  
1604.]

[Judge Hales's Contem-  
plations.]

[Dr. Claget's Sermon,  
XVI.]

**Sickness, Health.**

[Bp. Andrews Direc-  
tions for Visitation of  
the Sick.]

[Bp. Taylor's Rules and  
Advices to the Cler-  
gy concerning Visita-  
tion of the Sick.]

[Bart. Vicarius *de Agro-  
torum Assistente.* Rom.  
1591.]

[S. Chrysostom. *de adver-  
sa valitudine.* Tom. 6.  
p. 785.]

**Mortality. Death.**

**Mortality.**

**Mortality. Death.**

Treatises on the four last things.

[Bellarmino de arte moriendi.]

Divers Funeral-Sermons collected into one Volume, stiled Θρήνηκος.

Bp. Reynolds: Death's advantage.

Bp. Taylor, of Living and Dying.

Mr. Perkins: Treatise of Dying well.

[Dr. Sherlock's Practical Discourse of Death.]

[S. Car. Borromæi Protestationes faciendæ in vita, ut in hora Mortis anima a tentationibus diabolicis liberetur. Colon. 1619.]

[Erasmus de Præparatione ad mortem.]

—[de Morte Oratio.]

[Πένθος θανάτου, Ζώνη ματαίωσης, & ἄρτος θανάτου ἐμπροστί. Ven. αχω.]

[Char. Drelincourt.]

[Dan. Hensius de contemptu mortis.]

[Joac. Hildebrandi ars bene moriendi. Helm. 1661.]

[Georg. Menzii Praxis quadrigena bene moriendi, & moribundus assistendi. Col. 1665.]

[Ph. Mornæi Christiana ac pia consideratio vitæ mortisque & humanarum actionum.]

[Dr. Wake's Preparative for Death.]

Soul, with respect to its

{ Nature, being  
 { Spiritual.  
 { Rational.

Soul.

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## Soul.

The several Tracts de  
*Anima.*

[*Caspar Bartholinus. Manuductio ad veram ψυχολογίαν.*]

[*M. Aur. Cassiodorus de anima.*]

[*Jo. de Voisin Versio & Com. ad disputationem Rab. Israelis de anima. Lutetiz. 1635.*]

[*Tho. White of the middle state of the Soul.*]

[*Mr. Glanvil of the Præexistence of Souls.*]

[*B. Bebelius adversus Præexistentiam Animarum. Argent. 1971.*]

[*Jo. Durrinus de humanarum Animarum ad posterios propagatione. Nor. 1674.*]

[*Fr. Collins de Animabus Paganorum.*]

[*Mel. Zeidlerus de origine animæ Rationalis. Jenæ. 1671.*]

[*Fac. Thomafius contra Sandium de Præexistentia animarum. Lips. 1674.*]

[*Cor. ab Hogeland de Dei existentia & animæ spiritualitate. Lug. Bat. 1676.*]

[*L. Fromondus de anima. Lov. 1649.*]

Immortal.

**Immortal.**

**Immortal**

**Immortality.**

*Menasseh Ben Israel de  
Immortalitate.*

*Gassend. de Immor. Anim.*

Mr. John Smith.

Dr. H. Moor.

Mr. Baxter.

[Dr. Templer against  
Hobbes Leviathan.]

[Dr. Seth Ward's Essay  
of the Immortality  
of the Soul.]

[Bal. Bebelii examen dis-  
quisitionis Socinianæ de  
statu animæ. Ar. 1671.]

[Sir Kenelm Digby's  
Demonstration of the  
Immortality of the  
Soul.]

[Jo. Schwelingii mens  
immortalis contra A-  
theos demonstrata. Bre.  
1680.]

[Joac. Hildebrandi im-  
mortalitas animæ ex  
solo lumine naturæ de-  
monstrata Celsio. 1680.]

[Sir Walter Rawleigh's  
Ghost, being a Tran-  
slation of Lessius de  
Providentia numinis &  
animæ immortalitate.  
London. 1651.]

[Sirmondi demonstratio  
Physica de immortali-  
tate animæ. Par. 1655.]

[Jo. Micreltii Ethnophro-  
nius de Dei existentia  
& animæ immortali-  
tate. Stet. 1647.]

[S. Cypriani Sermo de  
animæ immortalitate.]

[M. Boxbornii Oratio de  
animarum immortali-  
tate. Lug. Bat. 1637.]

*Faculties,*

*Faculties,*

*Understanding.*  
} **Conscience.**  
*Memory.*

**Conscience.**



**Conscience.**

The Casuists.

Bp. Saunderfon *de obligatione Conscientiæ.*

Bp. Taylor. Cases. Mr. Perkins. Dr. Hammond. Jer. Dyke.

Will. Fenner. Sam.

Ward. Dr. Harris.

Mr. Scheffield.

[*Casuum Conscientiæ opus novum per decisionem variorum Autorum.* Franc. 1676.]

[G. Amesius.]

[H. Drexelii *Conscientia hominis.* Ant. 1655.][Jo. Osiandri *Theologia casualis.* Tub. 1680.][Lud. Schidlerus *de Con-**scientia formanda.* Ant. 1665.][Jos. Rosselii *tract. de dubiis & scrupulis Conscientiæ.* Brux. 1661.]

[Dr. Sharp, Dean of Canterbury, two Discourses of Conscience.]

[Phil. Hannekenius *de puritate Conscientiæ.* Gief. 1672.][Joachim. Hildebrand *de Conscientia, variisque ejus casibus.* Helmst. 1652.]

[Dr. Benjam. Calamy's Case of a scrupulous Conscience.]

[Arnoldus Engelbrecht *de Conscientia & ejus jure in homine.* Gief. 1670.]

Will,

{ Will, where concerning the Liberty of  
*Human Acts.*  
 { Affections or Passions.

Liberty

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# Liberty of Human Acts.

Common-places.

Casuists.

Lumbar. Lib. 2.

Raynaudus. Disc. Mor. Dist. 2.

Gassendus. Eth. Lib. 3.

Crellius. Eth. Arist. P. 2. C. 7. &c.

Episcopus de Lib. Arbitrio.

Bish. Bramhall against Hobbs.

[Dr. Templer against Hobbs.]

[Arnold. Polingburg.]

[Steph. Curcellæus.]

[Phil. Limborch.]

Eras. } de { libero } Arbitrio.  
Luth. } de { servo }

[Chr. de Capite-fontium de libero arbitrio. Ant. 1576.]

[Seb. Castalio Dialog. IV.]

[Jo. Arn. Corvinus.]

[And. Fricius.]

[Servatus Lupus de 3 Quæst. Lib. arbitrio. Prædestinatione, & sanguinis Christi taxatione Par. 1656.]

[Dionysius Petavius de libero Arbitrio.]

[Jo. Ansel. Isambertus de libero Arbitrio. Par. 1639.]

## Passions.

Aquinas 1a. 2dæ.

Raynaud. Disc. Mor. Dist.

3.

Bp. Reynolds. Will. Fenner. Tho. Wright. Mons. Senbault. Chambre. Des Cartes.

[Jo. Damascenus fragmentum sententiarum de octo passionibus. Orthodoxographia S. Patrum. Tom. 1.]

[Dr. Moor's Ethics.]

[Lud. de la Forge.]

[P. Malebranche.]

Duty,

*Duty, by the Moral Law; where something  
may be generally premised concerning*

**Virtue and Vice.**

**Reward and Punishment.**

**Virtue**

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**Virtue. Vice.**

Moralists. Common-places.

Raynaud. de virt. & vitiis.

Crell. Eth. Ar. P.2. Eth.

Chr. L. 1.

Cressolii Anthologia Sacra.

Gassendus. Eth. Lib. 2.

Cap. 1.

Bp. Downham on the Decal.

Plutarchus de virtute & vitio.

[Aquinas 2da. 2da.]

[G. Peraldi summa virtutum & vitiorum.]

[Fran. Suarez de triplici virtute Theologica fide, spe, & charitate.]

[Vin. Ferre de virtutibus Theologicis, & vitiis his oppositis. Romæ. 1669.]

[Pet. Alphonsus.]

[Jo. Malderus.]

[P. Oxeæ tract. Moralis de virtutibus Theologicis. Cæf. Aug. 1670.]

[Trahern's Christian Ethics.]

[Sir Wil. Temple's Essay of Heroic Virtue.]

[Marfil. Ficini Op. Tom. 1.]

[Al. Flac. Alcuinus de virtutibus & vitiis. Par. 1589.]

[Dr. Jackson's Works, 3 Tom. p. 135, 142.]

[Ja. de Paradiso de arte curandi vitia in fine Oper. Wesseli.]

**Reward. Punishment.**

Raynaud. Disc. Mor. Dist. 4.

Q. 4.

Mr. Mede, B. 1. Disc. 30.

Bogan of Threats and Judgment.

[Hoornbeck de peccati pœnis. Lug. Bat. 1661.]

[Jo. Dallæus de pœnis & satisfactionibus humanis. Amst. 1649.]

[Dr. Taylor's three Sermons of the Fruits of sin.]

[Dr. Pierce's Sinner impleaded.]

[Philo Judæus de præmiis & pœnis.]

[S. Chrysostom. de præmiis sanctorum.]

[Bp. Sanderson, Sermon 3d. Ad Populum.]

P

Moral

- E. *Moral and Practical Virtues*, are either more *General*, viz. Such virtuous habits as are common to both Tables, whereof such as relate to our *Inclination* of mind, to do whatsoever shall happen to be our duty, *Universal Justice*, to be expressed by
- { Walking unblameably and exactly according to the rules we profess, *God works, Licentiousness.*
  - { Acknowledging the favours we receive either from God or Man. *Gratitude. Ingratitude.*
  - { Being humbled for our failings, and amending them.

### Universal Justice.

- [ F. Paul's Hist. of the Council of Trent. lib. 2. p. 184. ]  
 [ Pet. Victorinus in Arist. Rhet. lib. 1. p. 135. ]

Univer-

**Universal Justice.**

Raynaudus de Virt. Lib. 3.

Crellius. Eth. Arist. P. 2.

C. 16.

Gassendus. Eth. Lib. 2.

Cap. 5.

Dr. Goodman's Golden Law.]

[Dr. Cumberland of the great Law of Nature.]

[Dr. Parker.]

[Lam. Velthufius de justitia divina &amp; humana. Ultr. 1664.]

[B. Dernoy Praxis justitiæ Christianæ. Col. 1630.]

**Good works.**

Homilies. Vol. 1. 5.

[Limburch. Theol. Christ. lib. 5. c. 3.]

[Tb. Peltanus de tribus bonorum operum generibus, Eleemoyna, jejunio &amp; oratione: deque eorundem vi, usu, &amp; ratione.]

[G. Wicelii Insignium locorum V. T. Comprehensio de absoluta necessitate bonorum à fide operum. Col. 1548.]

[Episcopus. Disput. 13.]

[Fr. Balduinus de necessitate bonorum operum.]

[Abr. Calovius.]

[Mr. Mede. b. 1. disc. 39.]

[Dr. Sharp's two Sermons of the Duty and Happiness of doing good.]

[Dr. Sherlock.]

[Dr. Bull.]

**Gratitude. Ingrat.**

Raynaudus de Virt. Lib. 4.

Sect. 2. Cap. 9, 10.

Crellius. Eth. Arist. P. 2. C. 19.

Gassendus. Eth. l. 2. c. 6.

[Limb. Theol. l. 5. c. 49.]

[Jo. Genitius de Ingratitude. 1675.]

[Rob. Sharrock de Officiis. cap. 5. ult. Edit.]

[Car. Paschali censura ingrati animi. Genev. 1620.]

[Justin. Martyr cur ingratius Deus benefaciat. p. 394.]

[Erasmus. Tom. 5. p. 900.]

[Bp. Ward's Sermon against Ingratitude.]

P 2

Repen-

**Repentance.** *Impenitence, Hardness of heart*

*Ability to withstand and overcome the temptations whereby we may be hindred in our duty, whether such temptations do proceed from*

*Hurt or danger. Fortitude, Courage. Obwardice.*

Repent

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# Repentance. Impenitence.

Raynaudus de Virt. Lib. 4.

Sect. 3. C. 3.

Homily. Vol. 2. 20.

Mr. Perkins: Exhort. to Repentance.

Bp. Taylor.

Dr. Hammond.

Mr. Fenner of Late Repentance.

Causes of Decay. Ch. 7.

[Dr. Barrow's Sermons. Vol. 3.]

[Dr. Wake's two Sermons of the causes and danger of delaying Repentance.]

[Jo. Bogermannii Meditationes in historiam lapsus Davidis. Herb. 1616.]

[Mos. Maimonidæ Canones Pœnitentiales. Cantab. 1621.]

[Rab. Mosi fil. Josephi de precibus, pœnitentia, & de fundamentalibus. Ven. 1581.]

[And. Rivet Suspiria pœnitentis afflicti.]

[Ja. Sirmondi historia pœnitentiæ publicæ. Par. 1651.]

[Dr. Jackson, Tom. 2. p. 164.]

[Catechism. Trident. de Sacramento pœnitentiæ.]

[D. Petavius de Pœnitentiæ ritu veteri in Ecclesia. Par.]

[Dr. Tillotson's Sermons Vol. 2.]

[Dr. Clager, Serm. XII.]

[Dr. Calamy, Serm. X.]

[Dr. Goodman's Parable of the Prodigal]

[Acta Theologorum Wirtemberg. Græce & Lat. p. 89, 177. An. 1583]

[Hist. of the Council of Trent, p. 324, &c.]

## Fortitude.

Raynaudus de Virt. Lib. 5.

Cress. Eth. Arist. P. 2. C. 14.

Gassendus. Eth. L. 2. C. 3.

[Limb. Theol. l. 5. c. 55.]

[H. Drews de fortitudine Christiana.]

[Gr. de Valentia. Tom. 3.]

[Les. de just. & jure, l. 3.]

[Philo Hebræus. Tom. 2]

[Trahern's Ethics.]

[Dr. Scot's Christian Life, p. 1. c. 3. S. 1.]

[Pet. Victorius in Arist. Rhet. p. 135.]

To be expressed by

{ A resolute **P**rofession of what we believe to  
be our duty, and a readiness to suffer for  
it ( when there is occasion ) by being *C*on-  
*fessors* or *Martyrs*.

{ An encouraging and defending others (by all  
lawful ways) in their adherence to Religi-  
on, in opposition to **P**ersecution.

Suffer

**Suffering for Religion.**

Dr. Hammond. Pract.  
Cat. B. 2. Sect. 1.

[Dr. Kidder.]

[Dr. Barrow's Sermons,  
Vol. 3:]

[Dr. John Moor's Ser-  
mon of Patience and  
Submission to Autho-  
rity.]

**Persecution.**

Padre Paul. *Historia In-*  
*quisitionis.*

*Tertullian de fugâ in Per-*  
*secutione, & Ad martyres.*

[*Lactantius de morte per-*  
*secutorum.*]

[*J. Lensæus de officio Chri-*  
*stiani hominis in perse-*  
*cutione constituti.* Lov.  
1679.]

[*C. Kortboltus de persecu-*  
*tionibus Ecclesiæ.* Jen.  
1660.]

[*Joh. Quenstedt de perse-*  
*cutione veræ Ecclesiæ.*  
Witterb. 1676.]

[*S. Augustinus.* Tom. 10.  
Serm. 30. *ad fratres.*]

[*Petrus Archiepisc. Alex-*  
*andrinus de iis qui tem-*  
*pore persecutionis à fide*  
*exciderunt.*]

[*Grotius in Apocal.* p.  
1166.]

[*Ep. Claud. Aqua vivæ*  
*de recurſu ad Deum in*  
*persecutionibus inter Ep.*  
*Soc. Jesu.*]

*Profit or Pleasure. Temperance. Voluptuousness, Sensuality.* To be expressed by

{ Putting a just value upon these Temporal enjoyments, without being immersed in them, having but a little esteem for little things. **Magnanimity, Pusillanimity.**

{ Preferring things that are for publick good, before any little private advantage. **Publick-Spitedness, Selfishness,**

{ *Special,* toward

{ God. Vide F.

{ Man. Vide L.

### Temperance.

[ *Pet. Victorius in Arist. Rhet. l. i. p. 135.* ]

[ *S. Chrysost. Tom. 6. p. 706. Ed. Tr. Ducae.* ]

[ *S. Austin Tom. 1. p. 442. 529.* ]

—— Tom. 4. p. 385. Edit. with long Lines. ]

[ *Concilia Max. Ed. Labbei Tom. XI. c. 1981.* ]

—— Tom. XIV. c. 1516. ]

Tempe

**Temperance.**

Raynaudus de Virt. Lib. 6.

Crellius. Eth. Arist. P. 2.

C. 11.

Gassendus. Eth. Lib. 2.

C. 4.

Bp. Taylor: Holy Liv.

c. 2.

Basil Mag. Con. Mon. 16.

19.

Chrysost. Tom. 6. Orat. 98.

Clemens Alex. Pædagogus.

[Limburch. Theol. lib. 5.

c. 52.]

[Dr. Moor's Ethics.]

[Tb. Aqu. 2. 2. q. 141.]

[Ephraem Syrus. Tom. 1.]

[Jo. Gerson.]

[Greg. de Valentia. Com.

Theolog. Tom. 3. disp. 9.]

[Trahern's Christian E-

thics.]

[Lessius de jure &amp; just.

lib. 4.]

[Toftatus in S. Matth.

Tom. 3. p. 143. E.]

[Dr. Scot's Christian

Part 1. c. 3. Sect. 1.]

**Magnanimity.**

Crellius. Eth. Arist. P. 2.

C. 12

Eth. Christ. L. 4. C. 14.

[Jacob. a Widenbach Theo-  
logica Magnanimitatis  
aqua. Lip. 1633.]

[Jovian. Pontanus. Tom. 1.]

[T. Aquin. 2. 2. q. 129.]

[Bp. Stillingfleet's Ser-  
mon of Christian  
Magnanimity.][Dr. Moor's Ethics, l. 2.  
c. 8.]

[M. Antoninus vii. 23.

26. x. 11. Ed. Casaub.]

[Simplicius in Epictet. p.

271.]

[Arrianus in Epict. p. 121.]

[Pet. Victorius in Arist.

Rhet. l. 1. p. 136.]

**Publick-Spirited-  
ness. Selfishness.**[Dr. Tenison's Sermon  
against self-love.][Crellius. Christ. Eth. p.  
505.]

[Curcellæi op. p. 595.]

[Limburch. p. 593.]

[R. Sharrock de sui amore

Off. c. 6.]

[Moral Essays. Vol. 3.]

The

F. The Moral Virtues and Duties we are obliged to towards God, may be distinguished into such as are either more

{ *General*, namely, those habits whereby we are enabled and enclined for  
 { Observing of first-table duties, **Holiness**,  
 { Godliness, Sanctity, Piety.  
 { Expressing our esteem of God's Transcendent Excellencies, **Worship**. *Adoration*.  
 { *Special* kinds of Worship:

**Holiness.**

## Holiness.

*Crellius. Estb. Chr. L. 2.*

*C. 2. &c. Lib. 3. C. 2.*

Of the true notion of  
Holiness, Mr. Mede,  
*B. 1. Disc. 2.*

The necessity and excel-  
lency of Holiness. Mr.  
Baxter, *A Saint or a  
Brute.*

[The Beauty of Holi-  
ness.]

[Dr. Fowler's Design  
of Christianity.]

[Mr. Lucas's Practical  
Christianity.]

[*H. Grotii Anim. ad Ri-  
vet.*]

[Dr. Scot's Christian  
Life.]

[Dr. Moor's Mystery  
of Godliness.]

## Worship.

Writers on the Decal.

[Dr. Sherlock.]

[Dr. Lightfoot's Tem-  
ple Service.]

[*J. Dallæus de cultus re-  
ligiosi objecto.*]

[*S. Cyrillus de adoratione.*  
*Lovan. 1675.*]

[*Grotius de veritate Christ.*  
*religionis. Lib. 4.*]

[*S. Chrysostom. de Sancto  
& adorando spiritu.*  
*Tom. 6. c. 19.*]

[*Maimonides de cultu di-  
vino Interprete Lud. de  
Veil.*]

[*Lamb. Velthufii tract.*  
*de cultu naturali.*]

Internal,

*Internal*, required in the first Commandment, comprehending such affections as are most suitable to those Excellencies which we apprehend in the Divine Nature: According to which those Perfections which are

*Absolute*, viz. his Wisdom, Goodness, Power, must work in the mind,

{	Affiance. Trust. Faith.	}	in opposit. to	{	Distrust. Unbelief.
	Hope. Confidence.				Despair.
	Love. Desire. Zeal.				Tempting of God.
	Joy.				Hatred. Coldness. Lukewarmness.

### Trust. Hope.

[ Bp. Sanderfon, Isa. 52. 3. ]

—— Idem. Psal. 27. 30.

[ Dr. Owtram's Sermon VII. ]

[ Pet. Victorius in Arist. Rhet. l. 2. p. 283. ]

[ St. Austin. Tom. 1. p. 126. 4. 8. ]

—— Tom. 2. p. 440.

—— Tom. 6. p. 174.

—— Tom 8. p. 438. 453. 457. ]

Trust.



**Trust. Hope.**

Lumbard. L. 3.

Aquinas. 2. 3æ.

Crellius. *Esth. Cbr. L. 1. C. 5,*

6. Lib. 3. C. 3.

Bp. Tayl. Holy Liv. c. 4.

Duty of Man. Part 1.

Bp. Andrews: Com. 1.

c. 7, 10.

[Limburg. l. 5. c. 22.]

[S. Chrysostom. Tom. 6.

58.]

[Nic. de Sauls de fiducia

in Deum. Col. 1663.]

[Geor. Wicelius de fiducia

speique variis, in sacris

litteris acceptionibus.]

[Bartholdus de fiducia in

solo Deo habenda.]

[Manasse Ben Israel. Spes

Israelis.]

[Fran. Suarez.]

[Dr. Scot's Christian

Life. Part 1. c. 3.

Sect. 2.]

**Love. Zeal. Joy.**

Common-places.

Lumbard. L. 3.

Aquinas. 2. 2æ.

Crellius. *Esth. Cbr. L. 3. C. 4.*Voetius. *Theol. Pract. Disp.*

8. de Amore Dei.

Bp. Andr. Com. 1. c. 12.

Bp. Saunders. 1 Tim. 4. 4.

Bp. Reynold. Joy in God.

Bp. Tayl. Holy Liv. c. 4.

—Sermons of Zeal.

M. Pink. Trial of a Chri-

stian's sincere Love.

[Limburg. Ibid. l. 5. c. 20.]

[Mr. Boyl's Seraphick

Love.]

[Francis Sales, of the

Love of God.]

[Car. Scribani Amor Di-

vinus. Ant. 1616.]

[Morale Chrétienne, fon-

dée sur l'Amor Divin.

Paris. 1677.]

[A. Novarini delicia Di-

vini Amoris. Lugd.

1641.]

[Mic. Standacheri centum

effectus Amoris Divini.

Diling. 1647.]

[Guid. Vanninius de arte

amandi Deum. Franc.

1670.]

[Zac. Bogan, of the Joy

of a Christian Life.]

[Jo. Rivius de perpetuo

Christianorum in his

terris gaudio. Franc.

1582.]

[S. Bernardus de amore

Dei. Tom. 5. 8.]

**Reverence.**

{	Reverence.	{	E O P O	{	Irreverence.	{	Pride.
	Honour.				Presumption.		
	Humility.						

Reverence.

**Reverence. Fear.  
Humility.**

*Lumbard. Lib. 2.*

*Crellius. Eth. Chr. L. 3.*

c. 5, 6, 7.

Bp. Taylor. Sermon of  
Godly Fear.

Duty of Man. Part. 1.

Bp. Andrews: Com. 1.

c. 8, 9.

[*Limburgh. Theol. Chr.*

l. 5. c. 24.]

[*Will. Allen.*]

[*Rodrigues.*]

[*Casp. Sibelii humilitas*

*Davidica.*]

[*Dr. Scot's Christian  
Life. P. 1. C. 3.*]

[*S. Basil. Homil. 22.*

*Orat. 17.*]

[*Thomas a Kempis.*]

[*S. Ephrem. de Timore  
Dei. Tom. 1. xvii.*]

[*S. Austin. Tom. 2. p. 169.*

—— Tom. 3. p. 185.

—— Tom. 4. p. 754.]

[*S. Chrysostom. Tom. 6.  
p. 10. 732.*]

[*M. Antoninus vii. 41.*

viii. 1. ix. 2.]

[*Bp. Sanderfon, 1 Pet.  
2. 16.*]

[*Moral Essays, Vol. 1.*]

*Relative,*

*Relative*, His Dominion and right to Govern and dispose of us, must produce *Resignation*. Submission, both

{	<i>Active</i> : Doing what he commands. <b>Obedience.</b>	}	in oppos. to	{	<i>Disobedience. Contumacy.</i>	Mur.
	<i>Passive</i> : Suffering what he inflicts. <b>Patience.</b>				<i>Impatience. Muring. Repining.</i>	

*External.* Vide C.

Obedience.

**Obedience.**

Bish. Taylor's Exemp.

[Sect. 5. Disc. 2.]

Bp. Andrews: Com. 1.

C. 13.

[Limburg. Theol. Christ.

1. 5. c. 5. &amp; cap. 32.]

[Will. Tindal of the

Obedience of a Chri-

stian Man.]

[Steph. Gardiner de ve-

ra Obedientia. Lond.

1535.]

[H. Saravia de Cbristiana

Obedientia. London.

1593.]

[Quistorpius de Obedien-

tia. Rostoch. 1639.]

**Patience towards  
God.**

Bp. Saunders. Psal. 119.

75.

Bp. Taylor. Holy Dying.

ch. 3, 4.

Duty of Man. P. 2.

Bp. Andrews. Com. 1.

ch. 14.

*Tertullian. de Patientia.**Cyprianus de bono Patien-**tia.*

[Limburg. Ib. lib. 5. 55.]

[Dr. Worthington of

self-resignation.]

[S. Chrysostom. Tom. 1.

IV.]

[Jo. Bapt. Mantuan. de

Patientia. lib. 3.]

[Hier. Drexelii Gymna-

sium Patientia.]

[Theod. Screvelii 'Αλεξί-

αρχον. de Patientia ma-

lorum omnium Aver-

runca. Lug. Bat. 1622.]

[D. Chytræus de patien-

tia &amp; consolationibus

Crucis. Witteb. 1585.]

[S. Ephrem de Patientia.

Tom. 1. 19, 20. 58,

59, 60.]

[Dr. Barrow's Sermons,

Vol. 3.]

Q

External

- G. *External Acts of Worship may relate either to God himself, required in the second Commandment, which comprehends those particular Acts and duties whereby we are outwardly to express our esteem of him, and belief in him, by*

*Seeking to him, and to him only, for what we want. Prayer. Invocation.*

**Prayer.**

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Bp.  
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Mr.  
Mr.  
Dur  
[Dr  
Tert

## Prayer.

Raynaudus de Virt. L. 4.

Sect. 3. C. 1.

Crellius. Eth. Chr. L. 3.

C. 11.

Homil. Vol. 2. 7.

Dr. Hammond. Pract.

Cat. B. 3. Sect. 2.

Bp. Tayl. Holy Liv. c. 4.

Serm. Return of Pr.

Dr. Goodwin: Return  
of Pr.

Mr. Mede: B. 1. Dis. 1. 32.

Mr. Cobbet. Tract.

Duty of Man, P. 1.

[Dr. Bright of Prayer.]

Tertullian. de Oratione.

[Limburg. Theol. lib. 5.  
cap. 26, 27, 28.][Des. Erasmi modus Oran-  
di Deum.][Eclogæ ex diversis S. Chry-  
sostomi homiliis de O-  
ratione. Paris. 1647.][Alphonso de Mayne de  
gratia ad orandum suf-  
ficiente. Par. 1650.][Hugo de Victore de modo  
Orandi.][H. Drexelii Rhetorica  
Cælestis de attentè pre-  
candi scientia. Ant.  
1636.][Lud. Granatensis de uti-  
litate ac necessitate Ora-  
tionis. Colon. 1592.]

In opposition to

Idolatrꝝ.

Witchcraft.

Neglect of Prayer.

Idolatrꝝ.

Maim

Vossius

Honn

Dr. H

Job. S

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**Idolatry.***Maimonides de Idol.**Vossius de Idol. Gent.**Homilies. Vol. 2. 2.**Dr. Hammond. Tract.**Job. Selden. de Diis Syris.**Sebedius de Diis Germanis.**Tertullian.**Cyprian.**Athanasius.*[*Dr. Tenison.*][*Minutius Felix.*][*J. Filescus de Idololatria magica. Par. 1619.*][*Geor. Moebii MoscholatRIA Populi Israelitici. Lips. 1674.*][*Fr. Monaci Aaron purgatus s. de virulo aureo. lib. 2. Franc. 1670.*][*Pet. Haberkornii disquisitionis de Idololatria Etbnicorum. Gieslæ. 1672.*][*Dr. H. Moor's Antidote against Idolatry.*][*J. Dallæus.*][*Bp. Stillingfleet of the Idolatry practised in the Church of Rome.*][*Ja. Arminii disputatio de Idololatria.*][*Sim. Episcopus. Vol. 1.*][*Ja. Heerbrandus de multiplici Pontificiorum doctorum Idolomania. Tübing. 1579.*][*Lambert. Velthuisius de Idololatria. Lug. Bat. 1680.*][*Phil. Limborch.*]**Witchcraft.***King James Demonology.**Mr. Perkins. Tract.**John Weems.**Mr. Glanvil.*[*Webster.*][*Albericus Gentilis de beneficiis.*][*Jo. Wierus.*][*Mart. del Rii disquisitiones magicæ.*][*Thomas Erastus de Lamiis.*][*Lambert. Danaus de veneficis.*]

Acknowledging him  
in what we enjoy.

**Praise, Thanks-  
giving.**

Endeavouring to learn  
*his Will*, by **Hear-  
ing. Reading.**

Devoting our Goods and  
Possessions (as there  
may be occasion )  
*to his Service.*

**Bounty towards  
Religious works.**  
*Sacred things. Vid. H.*

In opposition to

Unmindfulness of  
*Mercies.*

Neglecting the means  
of Knowledge.

With holding what is  
*meet.*

Solemnities of Worship. Vide I.

**Praise.**

**Praise. Thanksgiv-  
ing.***Crellius. Esh. Chr. L. 3. c. 9.**Dr. Saunders. 1 Tim. 4. 4.**Mr. Jeanes.*[*Limburg. Theol. lib. 5.  
c. 29.*][*S. Basil. Hom. 4, 5.*][*S. Chrysostom. exhorta-  
tio ad gratias Deo a-  
gendas. Tom. 1. XI.*][*Mr. Mannyngham's  
Sermon of Praise and  
Adoration.*]**Hearing. Reading.***Joh. Downham**Mr. Mason**Jerem. Dye**Bp. Tayl. Holy Living.**c. 4.*[*Bp. Patrick.*][*Bp. Stratford.*][*The means of profi-  
ting by bad Sermons.  
Moral Essays, Vol. 3.*]**Bounty towards  
Religious works.  
Sacriledge.***Raynaudus de Virt. L. 4.**Sect. 2. C. 1.**Mr. Mede. B. 1. Disc. 26.**Dr. Hammond. Pract.**Cat. Lib. 2. Sect. 8.**Dr. Brasier. Treatise of  
Sacriledge.*[*Dr. Tenison's Sermon  
concerning Discretion  
in giving of Alms.*][*Sir Henry Spelman de  
non temerandis Eccle-  
siis.*][*A. Saravia de honore  
qui debetur Ecclesie  
Pastoribus, & de Sa-  
crilegii penis. Lond.  
1590.*][*Pil. Bredenbachius de Sa-  
crilegorum vindictis &  
penis. Col. 1565.*][*Alex. Alensis sum. p. 2.  
q. 142.*][*Tho. Aquin. 2. 2. q. 99.*]

H. *External Acts of Worship respecting Sacred things, or such matters as by reason of some relation to God, may be said to be called by his Name, required in the Third Commandment, are either more*

*General, viz. A due reverence to all sacred things, both in our Words and Actions. Not placing Holiness, or Unholiness, in such things as ought not to be so esteemed; called Superstition. Not using such things as Vile and Common, which in themselves are Sacred. Profaness.*

### Profaness.

Bp. Hall.

[Dr. Lightfoot, Vol. i. p. 862.]

[Dr. Moor's Ethics. lib. 2. c. 5.]

[Marfil, Ficini Op. Tom. 2. p. 3.]

Sanctifying

# Sanctifying of God's Name.

Writers on the Decal.

[Catech. Trident. de Orat. Dom c. 4.]

[Mr. Mede, Book 1. Disc. 2.]

[Gab. Vasquez lib. 3.]

[Cyril Alexand. Tom. 2.]

## Superstition.

Aquinas. 2a. 2a.

Bp. Saunderfon.

Dr. Hammond } Tract.

Mr. Jo. Smith }

Plutarch. de Superstitione.

[Limburg. Theol. l. 5. c. 34.]

[Dr. Stillingfleet's Sermon.]

[Cicero de fin. bon. & mal. lib. 1. & de natur. Deor. lib. 1.]

[Jo. Baierus de superstitione. Jenæ. 1682.]

[Jo. Arndius de Superstitione. Gultroviæ. 1664.]

[Hemingsius de superstitionibus magicis vitandis.]

[Dav. Ram. de remediis superstitionis insignioribus. Argent. 1679.]

[S. August. superstitiosa Observationes taxatæ. Tom. 2. p. 197.]

— *Superstitiosa Timiditas in Cæremoniis.* Tom. 2. p. 360.]

[H. Grotii Rivus. Apol. discuf. p. 707. Op. Theol. Tom. 3.]

[Dr. Jackson of the Original of Superstition. Tom. 3. p. 904.]

[Dr. Moor's Ethics. l. 2. c. 5.]

— *Philosoph. Op. Tom. 2. Præfat. gen. p. 5, 6.]*

[Jul. Scaliger. Poetices. lib. 3. c. 20.]

[Episcopius. Vol. 2.]

[Crellii Eib. Christ. p. 237]

[Dr. Spencer de legibus Hebræorum, 4<sup>o</sup>. p. 151.]

[Tertullian. de Oratione. p. 134. Edit. priorii.]

[Erasmi Op. Tom. 1. p. 282.]

— Tom. 4. p. 386.

— Tom. 7. p. 616.]

[Clem. Alex. Strom. l. 2. p. 377.]

[Petavii Dogm. Tom. 4. Par. 2. Lib. 15.]

[Lamb. Velthuyssii Tract. de Superstitione Op. Tom. 1. p. 373.]

[Sir Francis Bacon's Essay xv.]

Special,

*Special*, with respect to

{ Our Discourses of God, *speaking good of his Name*, in opposition to **Blasphemy**.

{ The reverent use of **Oaths** and **Vows**, in opposition to *vain or false swearing*.  
**Imprecations**, *Curses*, *Not performing Vows*.

---

### Oaths. Vows.

[*Vegilii de re Militari. lib. 2.*]

[*God. Stewechii Comment. in Vegelim. p. 113, 114*]

[*Concilia Maxim. Labbei. Tom. viii. 539. 639*

—Tom. x. 636.

—Tom. j. 416.

—Tom. vi. 399, 400.]

[*St. Chrysostom. Egloga de Juramentis. Tom. 6. p. 951.*]

• **Blasphemy.**

**Blasphemy.**

Dr. Hammond. Sermons  
on 2 Pet. 3. 3. against  
Scoffers.

[Dr. Tillotson's Sermon  
of the Blasphemy a-  
gainst the H. Ghost.]

[*Joachim Schontrufius de  
Blasphemis & Nomi-  
nis S. S. divini ab usu  
& contemptu.*]

**Imprecations.****Curses.**

[*J. Grotius de male-  
dictionibus.* Ingol. 1615.]

[*Jo. Staleni Concio de hor-  
rendo vitio maledictio-  
num, dirisque devoven-  
di illos à quibus offensi  
sumus.* Col. 1678.]

**Oaths. Vows.**

Lumbard. L. 3.

Aquinas 2da. 2da.

Caluists. Common pla.

Raynaudus de Virt. L. 4.

S. 2. C. 1.

Crelli. Eccl. Chr. L. 3. C. 8.

Homil. Vol. 1. 7.

Bp. Sander. de jurament.

John Downham. Treat.  
against Swearing.

Dr. Ham. Pr. Cat. B. 2. S. 8.

Duty of Man. P. 4.

[*Limburg. Theol. Lib. 5.  
Cap. 30. & 76.*]

[*Dr. Tillotson's Serm.*]

[*Dr. Spencer de votis  
sacrificiis de leg. Hebr.  
l. 3. c. p. 145.*]

[*Bp. Andrews's deter-  
mination of Oaths.*]

[*Ja Eberti historia jura-  
mentorū, continens præ-  
cipuas jurandi formulas.*]

[*Bp. Hall.*]

[*J. Heideggeri diatriba de  
juramento.* Tig. 1670.]

[*Jo. Henicbii dissert. de  
juramentis, & votis.*  
Rintel. 1665.]

[*Bp. Prideaux.*]

[*Frid. Mayer de gradibus  
juramentorum.* Lip.  
1682.]

[*Dominicus a Soto de ju-  
ramento & adjuratione.*]

[*Jo. Bapt. Hansenii de ju-  
rejurando veterum li-  
ber.* Tolosæ. 1613.]

[*Dr. Jackson's Works,  
2 Tom. p. 975.*]

[*Juramenti à Christianis  
militibus præstari soliti  
formula.* Justelli Not.  
in Cod. Canonum Ec-  
clesiæ Univer. p. 148.]

External

I. *External Acts of Worship, relating to the Solemnities of it, do concern either*

*Times set apart for it. Holy-days. Whether*

*{ Stated, more immediately concerned in the fourth Commandment.*

*{ Occasional.*

*{ Festivals.*

*{ Fasts. Humiliations.*

*Times*



Times of Solemn Worship.

# **Festivals. Fasts.**

M. Hilderham } of Fasts

Mr. Mason

Homil. Vol. 2. 4.

Dr. Hammond. Pr. Cat.

B. 2. Sect. 12. B. 3. Sect. 3.

Bp. Taylor, H. Liv. ch. 4.

Exemp. Sect. 12.

Mr. Jeanes of Festivals.

Bp. Andr. Com. 4. c. 2, 3, 8

[Dallæus de Fejuniis.]

[Bp. Gunning of Lent.]

[Bp. Patrick.]

[Dr. Spencer de festo-

rum origine de leg. He-

bræor. lib. 3. c. 8. p. 81.]

[Aug. Pfeifferi dissertatio

de festis Hebræorum.

Witteb. 1666.]

[And. Wilkes Festi Chri-  
stianorum Occurrentia.

Lips. 1676.]

[H. Ernestus de studiis

diebus festis conveni-

entibus. Sora. 1656.]

[Cas. Finkius de diebus

festis, qui in Ecclesiis Au-

gustan. Confess. celebran-

tur. Giessæ. 1617.]

[Festus dies quomodo vio-

latur. Erasmi Op. Tom. 1.

p. 685.]

[Festorum observatio dis-

cutitur. Tom. 9. p. 944.]

[Festorum Onera, abusus.

Tom. 9. p. 884.]

[Forbesii Instruct. Hist.

Theolog. lib. 3. cap. 17.]

[Suiceri Thesaur. voce

Nuseia.]

[Sponii Itiner. Par. 2.

p. 351.]

**Places**

**Places of Publick Worship.***Persons, considered*

*Aggregately, viz.* Societies of men professing the same Religion, or Assembling for the Duties of Worship. **Church**, to be considered according to its *Kind*, *Notes*, *Authority*.

**Places**

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B  
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**Places of Worship.***Hosinian de Templis.*

Sir H. Spelman.

Mr. Mede. B. 1. Disc. 18.

B. 2.

Homilies. Vol. 2. 1, 3.

Bp. Tayl. Exem. Sect. 11.

*Rivet in Exod. 3, 4, 5.*

Bp. Andr. Com. 4. ch. 9.

[*Dr. Spencer de ratione  
& Origine Templi. de  
leg. Hebr. lib. 3. p. 284.  
usque ad 308.*][*Doctōris Beveregii An-  
notationes in Can. Con-  
cil. Niceni primi. p. 72.  
usque ad 77.*][*Chr. Lupi Annot. in Can.  
Trullanos. p. 1050.*][*Jo. Ludolphi commen-  
tarii in Histor. Æthiop.  
p. 365. usque ad 375.*][*Justelli not. in Cod. Ca-  
non. Eccles. Universæ.  
p. 200, 201. Paris.  
1610.*][*Joac. Hildebrand. de  
Priscæ Ecclesiæ sacris  
Templis. Helm. 1652.*][*J. Gorbosfred. in Cod.  
Theod. tit. de Templis.*][*Salmasius in Solinum.  
p. 936.*][*Grotius de Jure Belli &  
Pacis. lib. 3. c. 12. S. 6.*][*Dr. John Stillingsfleet.*][*Mr. Gregory's Discour-  
ses. c. 31. p. 282. 676.*][*Dr. Pocock on Hosea.*]**Church.**

Comments on the Creed

Dr. Field of the Church.

Bp. Morton.

Dr. Jackson.

Mr. Hudson: Essence of  
the Church.Dr. Pearson on the  
Creed. Art. 7. 9.[*Limburg. Theol. l. 7. c. 13.*][*Mr. Thorndike's Epi-  
logue.*][*Bp. Taylor's Episcopa-  
cy asserted.*][*Polemical Discourses.*][*Cases of Conscience.*][*Acta Theolog. Wirtem-  
berg. p. 77.*][*Erasmi Op. Tom. 1. 617.*]

— Tom. 3. 975.

— Tom. 5. 264.]

[*Jo. Hottengeri dissert. de  
notis Ecclesiæ.*][*Dr. Sherlock.*][*Anton. de Dominis. de  
Repub. Eccles.*]

Segre-

*Segregately*, according to such Duties as are

*Common* to every Church-member, as to  
their demeanors towards

*God*, in the Duties of Worship, which must  
be with **Order, Decency**, in oppo-  
sition to *Confusion* and *Indecency*.

*One another*; which must be with *Charity*,  
**Unity, Communion**, in opposition  
to *Schism*.

*Special*. Vide K.

**Order.**

D  
[ S.  
p.  
[ Fro  
[ Ca  
Gro  
Ham  
Aliq

Aquin  
Mr. H  
Dr. C  
Mr. C  
Dr. H  
Dr. H  
Cr  
August  
tist  
Oprate  
Cypria  
clese

**Order. Decency.**[*S. Chrysoſtom.* Tom. 5.

p. 413.]

[*Front. Ducaei.*]

[Calvin

Grotius

Hammond

*Aliique*

} in 1 Ep. ad

Cor. c. 14.

v. 40.]

**Communion.  
Schism.***Aquinas.* 2da. 2da.

Mr. Hales Tr. of Schism.

Dr. Owen.

Mr. Cawdrey.

Dr. Hammond.

Dr. Pearson on the

Creed. Art. 9.

*Augustinus contra Dona-*  
*tistas.**Optatus ad-versus Parmen.**Cyprianus de Unitate Ec-*  
*clesiæ Catholicæ.*[*Mr. Dodwel.*][*Bp. Stillingfleet.*][*Dr. Sherlock.*][*Bp. Taylor's Polemi-*  
*cal Discourses.* p. 149.][*Dr. Heylin on the*  
*Creed.*][*Amyraldus.*][*M. Wesseli dissert. de Com-*  
*munione Sanctorum.*][*Anton. de Dominis de*  
*Repub. Eccles.* Vol. 3.  
155. 158. 167.][*Concilii Laodicensi Cano-*  
*nes* 137. & 169.][*Cod. Can. Eccl. Univer.*  
*Fustelli.* p. 77.][*Arch Bishop Bram-*  
*hal.*][*Mr. Chillingworth.*  
*C. V.*][*Schismatica quidnam sint*  
*Concil. Max. Labbei.*  
Vol. 2. p. 1716. 1719.][*Pandect. Canonum Ed.*  
*Beveregii.* Tom. 1. 195.

—Tom. 2. 232.]

R

Special

K. *Special Duties belonging to*  
 Governors or *Pastors* towards their Flock. Where  
 something may be premised concerning the  
 [Necessity of such Officers, from the ge-  
 neral practise of all Nations, who by  
 the meer Principles of Reason have been  
 directed to have amongst them a distinct  
 Calling of Men, set apart to Officiate  
*in Sacris.*

[Qualifications, whereby men are to be  
 fitted for this Calling; which may be  
 known by the Duties they are obliged  
 unto, viz. to instruct and excite others  
 to the Duties of Religion, by

{ Praying publickly.

{ Catechising.

{ Preaching.

{ Exercising of Discipline.

### Preaching.

[*De arte Concionandi.*]

[*Jo. a Jesu Maria.*]

[Dr. Werenhal, of the Duty and Office of  
 Preaching.]

[*Ep. Claud. Aquavivæ de formandis Concionatori-  
 bus.*]

### Discipline.

[*P. Tarnovius.*]

[*Limburg. Theol. l. 7. c. 18.*]

[*S. Bonaventura.*]

[*Mr. Hooker.*]

[*Morinus.*]

[*Raynaudus.*]

*Necessity*

**Necessity of the Office  
of Ministers.**Bp. Andrews. Com. 4.  
ch. 10.

[Bp. Taylor.]

[Alex. Hales.]

[Jo. Henckelii *dissert. de  
Ministerio Eccl. Franc.*  
1679.]**Qualifications of  
Ministers.**[Paul. Tarnovius *de S.  
Sancto Ministerio lib.*  
*tres.*][Acta Theolog. Wirtem-  
berg. p. 82.]**Duty of Ministers.**Crellius. *Eth. Chr. Lib. 5.*Ol. Boles. *De Pastore E-*  
*vangelico.*

[Tarnovius.]

Mr. Perkins.

Mr. Sam. Hieron.

Bp. Andrews. Com. 5.  
ch. 7.Chrysostom. *de Sacerdotio.*Cresollii *Mystagogus.*[Dion. Monachi *liber de  
vita Sacerdotali rectè  
instituenda.* Hamb.  
1614.][Bp. Taylor's Advice to  
his Clergy.][Jo. Scuternus *dissert. de  
Ministerio.* Hamb.  
1650.][Jo. Gerhard. *de Mini-*  
*sterio Ecclesiastico.*]

[Pet. Viretus.]

[Sam. Marefius *de usu &  
honore S. Ministerii.*  
Groning. 1658.]CXIV. *Sententiæ Patrum  
de Officio veri Rectoris  
Ecclesiæ.* Colon. 1531.]**Praying publickly.**

[Eclogæ ex diversis.]

[Chrysostomi *Homiliis de  
Oratione.* Paris. 1647.][Catechis. Tridentinus. l. 4.  
*de Oratione.*][Ep. Mutii Vutelleschi *de  
Oratione & Pœnitentia.*]

[Inter Ep. Soc. Jesu.]

**Catechising.**Bp. Andrews. Decal. In-  
troductio, Chap. 1.

[Dr. Comber.]

[Bp. Nicholson.]

**Preaching.**

[Lelius Zeccebius.]

[P. Tarnovius.]

[Car. Borromæi.]

[Cardinal. *Instructiões ad  
Concionatores.*]

R 2

Governed

Governed or *Flock*, by

- { Attendance to the Instructions of their Teachers.  
{ Obedience.  
{ Reverence towards them.  
{ Maintenance of them.  
{ Submitting to Discipline.

Duty



## Duty of People.

*Crellius. Estb. Chr. Lib. 5.*

[Limburg. Ib. l. 7. c. 17.]

[*Jo. Ursinus de Christianis Officiis. 1646.*]

[ Dr. Sharrock. ]

[Parable of the Pilgrim.  
cap. 17.]

*Maintenance of Minift.*

**Cythes.**

Bp. Andrews. Bp. Car-

leton. Sir Jam. Semples.

Mr. Selden. Rob. Til.

lefly. Steph. Nettles.

[Bp. Montague.]

[ Dr. Comber of Fishes.  
2 Parts. ]

[ *Aug. Varenizus.* ]

Mr. H. Spelman.

Dr. Heylin.

Bp. Andrews. Com. 4.  
ch. II.

[*Sextus Amama de decimis Moſaicis. Franc. 1660.*]

[ *Hutterus.* ]

[ Dr. Spencer de legibus  
Hebræorum. l. 3. c. 10.  
p. 95. usque ad 106. ]

[Pandect. Canonum Ed.  
Beveregii. Tom. I. p. 2, 3.]

[*Grotius de Jure Belli, &c.*  
lib. 3. c. 6. §. 1, 2.]

[ Car. Du Fresne  
Glossar.

[ Hofmanni Lex. } Deci-  
Univers. } ma.]

[*H. Henniges in Grotium  
de Jure Belli. p. 122.*]

- L. Moral Virtues towards men, are either  
*General*, comprehending such virtuous habits,  
 whereby men are enabled and enclined to  
 { Observe Second-Table Duties. **Probity**,  
*Honesty, Righteousness.*  
 Give unto others what is their own, to  
 which they have a due right, either ac-  
 cording to  
 { *Law. Justice. Injustice.*  
*Reason. Equity. Rigor. Summum Jus*

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### Equity.

- [ *Curcellæi Op.* p. 612, 613. 1012. ]  
 [ Bp. Taylor's *Ductor dubitantium.* lib. 3. p. 678.  
 727. 730. ]  
 [ *Gassendus in lib. X. Diog. Laertii.* p. 1524.  
 1526. ]

**Probity.**

**Probity.**

- Crellius. *Eth. Oratio.* 1a.  
 [Erasmii Op. Tom. 4.  
 p. 520.]  
 [Dr. Moor's *Ethics*, lib.  
 6.]  
 [Justi Lipsii *Civilis Do-*  
*ctrinae*, lib. 1. c. 6.]  
 — [Monita Politica.  
 cap. vij.]

**Justice.**

- Raynaudus de *Virt.* Lib. 3.  
 Crellius. *Eth. Ar.* P. 2. C.  
 16. 18.  
*Eth. Cbr.* Lib. 4. C. 2.  
 Dr. Hammond. *Pr. Cat.*  
 B. 4. Sect. 2.  
 [Limburg. *Tb. Cbr.* 1. 5.  
 cap. 38.]  
 [Mar. Antoninus. lib. 4.  
 c. 10. &c.]  
 [Dr. Moor's *Ethics* lib. 2.  
 cap. 4.]  
 [Bp. Sanderson, *Job* 29.  
 14-17.]  
 [Jo. Lipsii *Civilis Do-*  
*ctrinae*. Lib. 2. c. 10, 11.]  
 [H. Grotius de *Jure Bel-*  
*li.* l. 1. c. 1. 2. c. 20.  
 &c.]

- [Henniges in Grotium de  
*Jure Belli.* p. 70. usque  
 ad 79.]  
 [P. Victorius in *Aristot.*  
*Rhet.* p. 135.]  
 [Cl. Salmasius in *Epictet.*  
 & *Simplic.* p. 162.]  
 [S. Puffendorf. *Element.*  
*Jurisprudentiæ.* lib. 1.  
 p. 203. usque ad 210.]  
 [Gassendi *Eth.* p. 799. ad  
 808. *Op. Tom.* 2.]  
 [Ric. Zouch *Element. ju-*  
*rissr.* Par. 1. Sec. 2.]  
 [Dr. Cumberland de *le-*  
*gibus Naturæ.* C. V.  
 p. 340.]  
 [Limborch. p. 538. ad  
 545.]

**Equity.**

- Crellius. *Eth. Ar.* P. 2. c. 17.  
*Eth. Cbr.* L. 4. C. 3.  
 Mr. Perkins: *Treatise*  
*of Christian Equity.*  
 [Mart. Martinus. *Chri-*  
*stiana Pietas & æ-*  
*quitas.* Brem. 1618.]  
 [Bp. Sanderson. *Exod.*  
 23. 1-3. *Æquitatis*  
*Officia.*]  
 [Limborch. p. 541, 542.]  
 R 4 Help

Help others, with what is our own; being ready to afford our best assistance for the promoting of our Neighbours welfare  
**Charity.** *Uncharitableness.*

*Special.*

*Social*, and Homiletical, such as do more immediately concern our demeanour, as we are Members of Society; in the Fifth Commandment. Vide M.

*Solitary*, namely, those virtuous habits whereby we are to regulate our selves, viz. our

*Actions*, with respect to those Interests of  
*Life*, in the sixth Commandm. Vid. Q.  
*Pleasure*, in the seventh Com. Vid. R.  
*Estate*, in the eighth Command. Vid. S.  
*Words and Credit*, in the ninth Com. Vid. T.  
*Thoughts*, in the tenth Command. Vid. V.

**Charity.**

## Charity.

*Crellius. Estb. Chr. L. 4. c. 5.*

Homilies: Vol. 1. 6.

Dr. Hammond: Pract.

Cat. B. 1. Sect. 3.

Duty of Man, P. 16, 17.

*Plutarchus de Amore frat-  
terno.*

Bp. Andr. Com. 5. ch. 1.

*Basil. Mag. Conc. Moral. 3.*

[Dr. Barrow's Sermon.]

[*Seb. Schmidt. de Chari-  
tatis præstantia. Arg.  
1668.*]

[*S. Theodoretus. Oratione  
Charitate.*]

[*Hugo de S. Victore de  
laude Charitatis.*]

[*Abas. Fritzschius. Jus  
ac regimen Charitatis  
Christianæ in causis ci-  
vilibus. 1681.*]

[Parable of the Pilgrim.  
C. 11, 12.]

[Mr. Gregory's Discour-  
ses. C. 14.]

[*Ludovic. Vives. de sub-  
ventionem Pauperum li-  
bri duo.*]

[Bp. Taylor's Life of  
Christ. p. 29. 79. 158.  
161. 171. 256. 258.]

[*Claud. Aquavivæ Ep.  
de perfectione & Cha-  
ritate Fraterna. Inter  
Epist. Soc. Jesu. p. 156.*]

[*Limburgh. p. 525. ad  
538.*]

[*Curcellæi. Op. p. 555. ad  
606.*]

[*St. Chrysostom. Egloga  
de Eleemosyna. Tom. 6.  
p. 870. usque ad p.  
893.*]

[Mr. Norris's Measures  
of Common Charity.  
Sect. IV. p. 118.]

Homiletical

- M. *Homiletical* Virtues are either  
*Common* to all *Degrees* and *Kinds* of Relations,  
*viz.* those *Virtuous* habits whereby we are to  
 be rendred useful in our general conversations,  
 whether such as concern  
 The inward temper of our minds.  
 { Mutual and intimate love, founded chiefly  
 { upon the account of Virtue. **Friend**  
**ship.**

### Friendship.

- [ *Nicolai de Cusa Cardinalis Op.* p. 372. 420. 445.  
 455. ]  
 [ *Plato Ed. Serrani.* Vol. 1. p. 510. Vol. 2. p. 214.  
 339. 837. Vol. 3. p. 322. 334. ]  
 [ *Aristoteles Ed. Du Vallii.* Tom. 2. p. 106. ad 129.  
*de Morib.* lib. 8. ]  
 [ *Porphyrius de vita.* ]  
 [ *Pythagoræ.* p. 9. 22. *Ed. Luc. Holsten.* Romæ.  
 1630. ]  
 [ *Marfil. Ficini Opera.* Tom. 1. p. 712. 721. 752.  
 753. Tom. 2. p. 235. 913. ]  
 [ *Valerius Maximus.* ]  
 [ *Lucian.* ]  
 [ *Cardinal. Bonæ Op.* Vol. 1. p. 277-8. 366-9. ]  
 [ *Dr. Moor's Ethics.* l. 2. c. 8. ]  
 [ *Amici veri Proprietates.* *Suicci Thesaur. voc.*  
 φίλῶν. ]

Friendship.

## Friendship.

## The Moralists.

Cicero } *de Amicitia.*  
 Dancus }

Raynaud. *de Virt.* L. 4. S. 2.

Crellius. *Erb. Ar.* P. 4.

Gassendus. *Erb.* L. 2. C. 6.

Plutarchus *de Amicorum  
 multitudine.*

Bp. Taylor. . .

[Parable of the Pil-  
 grim. c. 28. p. 32.]

[Sir Fr. Bacon's Essay  
 28.]

[Bp. Wilkin's Sermon  
 IX.]

[Grotius *de jure belli pro-  
 log.* p. 11. lib. 2. c. 1. 9.  
 lib. 3. c. 15. Sect. 15,  
 16.]

[Dr. Donn's Sermon,  
 Rom. XII. v. 20.]

[Jo. Bourgesius *de Ami-  
 citia & Caritate Chri-  
 stiana.* Duac. 1638.]

[Pet. Blesensis *de Amici-  
 citia Christiana.* Par.  
 1519.]

[Just. Lipsii *Oper.* Fol.  
 Tom. 2. p. 207.

Tom. 3. p. 392.

Tom. 4. p. 514.]

[Ejusd. *Com. in Senecam.*  
 p. 177. 234.]

[Dr. Moor's *Ethics.* lib.  
 2. c. 8.]

[Angel. Politiani *Op.* Fol.  
 p. 8, 9. 23. 25. 176.]

[Mr. Norris's *Measures  
 of Friendship.* Sect. V.  
 p. 124.]

[Simplicius in *Epiſtetum.*  
 p. 134, 135. 178. 183,  
 184.]

[Arrianus in *eundem.*  
 p. 241. 244, 245.]

[Diodor. Tuldemi *differ-  
 tatio XIV. de Officiis  
 Regiæ prudentiæ in A-  
 micitia.*]

[Dr. Barrow's *Works.*  
 Vol. 1. p. 39.]

[Erasmi. *Op.* Tom. 1.  
 743. Tom. 4. 359.  
 369. 478. 586. Tom. 3.  
 572. Tom. 5. 514,  
 515. Tom. 1. 195.]

[Fran. Petrarchus *de re-  
 mediis utriusque For-  
 tunc.*]

[Jo. Pici Mirandula. *Op.*  
 Tom. 1. p. 45. 210.  
 245. 254. Tom. 2.  
 p. 570. 857. 116,  
 117.]

Making

Making due allowance for the infirmities of others, and putting the best construction upon things, when there is not evident Reason to the contrary. **Candor.** *Inguinnity. Good-nature.*

• Our outward carriage, by

A facility in our converse, together with a care not to offend; but rather by all honest ways to please those we converse with. **Comity,** *Courteousness,* in opposition to **Fawning** and **Moroseness.**

Observing a just decorum in our Carriage. **Gravity.** *Affectation.*

Being true to our Obligations. **Fidelity.** *Faithfulness. Unfaithfulness.*

**Candor.**



**Candor.**

Crellii. *Estb. Cb. L. 4. C. 27.*

[*Limburg. Tb. Cbr. l. 5.*

*c. 46.*]

[*Moral Essays. Vol. 1.*

*Treat. V.*]

[*Dr. Moor's Ethics. l. 2.*

*c. 8.*]

[*Mr. Ketlewell Measures of Obedience, p. 120.*]

**Comity.**

*Raynaudus de Virt. L. 4.*

*Secl. 2. Cap. 11, 12.*

*Crellius. Estb. Ar. P. 2. C. 22.*

*Estb. Cbr. L. 4. C. 10.*

[*Dr. Moor's Ethics. l. 2.*

*c. 8.*]

[*Humanitatis Officia.*]

[*Curcell. Estb. c. xij.*]

[*Dr. Cumberland. p.*

*363.*]

[*Of Christian Civility.*]

[*Moral Essays. Vol. 2.*

*p. 233. to 256.*]

**Gravity.**

*Crellius. Estb. Cbr. Lib. 4.*

*Cap. 26.*

[*Dr. Cumberland. de*

*leg. Naturæ. p. 363.*]

[*Val. Maxim. l. 6. c. 4.*]

[*Morum gravitas in per-*

*sonis in Episcopos pro-*

*movendis diligenter in-*

*quirenda. Concil. Max.*

*Lab. Tom. xiv. 219.*

*496. Tom. xv. 1209.]*

**Fidelity.**

*Raynaudus de Virt. L. 4.*

*Secl. 2. Cap. 17, 18.*

*Crellii. Estb. Cbr. L. 4. C. 4.*

[*Limburg. Tb. Cb. l. 5. c. 48.*]

[*Dr. Cumberland. p.*

*365.*]

[*S. Pufendorf. Elementa*

*jurisprud. l. 2. p. 309.]*

[*Grotius de jure belli. l. 3.*

*c. 1. S. 7, 8. l. 3. c. 19.*

*S. 2. 13. 15.]*

[*Pet. Gassendus in lib. X.*]

[*Dogenis Laertii. p. 1478.]*

[*S. Pufendorf de jure Na-*

*turæ. l. 3. c. 4.]*

[*Dr. Moor's Ethics. l. 2.*

*c. 8.]*

[*Mr. Ketlewell Measures*

*of Obedience. p. 115.]*

[*Tostatus in Exod. Tom. 1.*

*271. in Matth. Tom. 6.*

*60. Tom. 7. 402.]*

[*Clemens Alexand. Strom.*

*l. 2. p.]*

[*St. Chrysostom. in Psal.*

*145.]*

[*Suiceri Thesaur. Vocabu-*

*lo pnegs. Col. 741.]*

A readiness to promote Quiet and Good  
will amongst men. **Peaceableness,**  
**Contentiousness.**

*Special.* Vide N.

**Beneficence**

**Beneficence.**

*Crelli. Est. Ar. P. 2. C. 19.*

*Est. Cbr. L. 4. C. 11.*

[*Limburg. Ib. l. 5. c. 44.*]

[*Grotius de jure belli. l. 2. c. 15. S. 10.*]

[*Pufendorf de officio hominis. lib. 1. C. 8. S. 5.*]

[*Benefaciendi modi quadrifarii. Lipsius in Senecam. p. 263. 266. 269. 539.*]

[Mr. Kerlewel of Obedience. p. 126.]

**Peaceableness.**

Homily against Contention, Vol. 1. 12.

*Crelli. Est. Cbr. L. 4. C. 12.*

Bp. Reynolds: Peace of the Church. Peace of Jerusalem. Brotherly Reconciliation. Brotherly Agreement.

Dr. Hammond: Pract. Cat. B. 2. Sect. 1.

Mischief of Disputes. Causes of Decay, &c. Chap. 9, &c.

[*Limburg. Theol. Cbr. l. 5. c. 43.*]

[Dr. Sharp's Sermon of the things that make for Peace.]

[Mr. Kerlewel of Obedience. p. 127.]

[Mr. Norris on the Beatitudes. p. 174. to 203.]

[Moral Essays. Vol. 1. p. 173. to 294.]

[Mr. Kerlewel Measures of Obedience. p. 114.]

[*Lipsii Op. Tom. 4. p. 148. describuntur Pacifici.*]

[*Tostatus in C. V. Matth. Tom. 2. 10.*]

[*Lud. Vives de concordia. Op. Vol. 2. p. 756. usque ad 861. Idem de Pacificatione. Vol. 2. p. 863. ad 881.*]

[*Thomæ Hayn de pace Ecclesiastica liber. London. 1639.*]

[Bp. Taylor's Life of Christ. p. 228.]

[Dr. Cave's Primitive Christianity. p. 3. c. 3.]

[*Georgii Wicelii Methodus Concordiæ Ecclesiasticæ. Londini. 1625.*]

[*De Concordia Commentatio Cælii Calcagnini Oper. p. 408. ad 415.*]

[*Convenit judici concordiam amare. Fr. Zypæi de Jndice. l. 1. c. 26.*]

The

N. The more *Special Homiletical Virtues*, do concern either the different

*Degrees of Relation*, whether towards

*Superiors, ex parte*

{ *Subjeſti*, as Inferiors, and at a distance from them. **Humility. Pride.**

{ *Objecti*, as to Superiors in (*vance.*)

{ *Place or Gifts. Reverence. Respect. Obſcr-*  
*Authority.*

**Humility.**

**Humility. Pride.***Raynaudus de Virt.* Lib. 6.

Sect. 2. Cap. 16, 17, 18.

Bp. Taylor: *H. Liv. C. 2.*

Duty of Man, P. 6.

E. Duncon. Treatise of  
Humility.

[Will. Allen.]

[Bp. Patrick's Parable  
of the Pilgrim. C. XI.

XX. XXXIII.]

[A Parallel between  
Christ's Humility and  
the Pope's Ambition.][Review of the Coun-  
cil of Trent. p. 131.][Dr. Cumberland. p.  
371.][*Actus & exercitia hu-  
militatis.*][Card. Bonæ. Op. Vol. I.  
p. 141. ad 145.][Dr. Cave's Primitive  
Christianity. P. 2. C. 1.][Dr. Moor's Mystery  
of Godliness. p. 361.][*Suiceri Thesaurus. Voce*  
*ταπνός.* Col. 1234-6.]— *Voce ταπνός.*  
Col. 1377.][Bp. Taylor's Life of  
Christ. p. 364-8.]**Reverence.***Raynaudus de Virt. Lib. 4.*

Sect. 3. Cap. 8, 9.]

Bp. Andrews: Com. 5.  
ch. 9.[Bp. Sanderfon. 1 Pet.  
2. 17.]

S

Governing

{ *Governing.* Loyalty. *Subjection.* Rebellion.  
 { *Commanding.* Obedience. *Disobedience.*  
 { *Punishing.* Submitting to Justice, and  
 ing for Mercy. *Submission.* Con-  
 tumacy.

*Inferiors.* Vide O.

*Kinds of Relation.* Vide P.

Loyalty

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Bp. T

c. 3

**Loyalty. Rebellion.**

Homily against Rebel.  
See the Head of Political Duties.

Bp. Ward. Serm. on the  
5th. of November.

Mr. Dudley Diggs.

Bp. Fearn.

Bp. Taylor : Cases of  
Conf. B. 2. ch. 3.

[ Dr. Sherlock. ]

[ Sir Robert Filmer. ]

[ Dr. Cave's Primitive  
Christianity. P. 3. C. 4. ]

Bp. Usher of the Power  
of the Prince, and O-  
bedience of Subjects.

[ *Limburg. Theol. Cbr. l. 5.  
c. 63.* ]

[ *Pufendorf de Jure Na-  
turæ.* ]

[ *Pietas erga Parentes,  
erga Patriam.* ]

[ *Gassend. in X. Lib.* ]

[ *Diog. Laert. p. 1577.  
ad 1580.* ]

**Submission.**

Bp. Saunderson *de obli-  
gatione Conscientiæ.*

Bp. Andrews: Co. n. 5.  
c. 3.

[ Dr. John Moor's Ser-  
mon of Submission  
to Authority. ]

**Obedience.**

*Raynaudus de Virt. Lib. 4.  
Sect. 3. Cap. 10, 11.*

Homily. Vol. 1. 10. Vol.  
2. 21.

Bp. Taylor: Holy Liv.  
c. 3.

O. *Homiletical Virtues towards Inferiors*, may be distinguished as the former, either *ex parte*

*Subjeſti*, with reſpect to our Superiority; from which we ſhould be ready (upon occaſion) to yield and ſtoop down. **Graciousneſs**, *Condeſcenſion*; **Insolence**, *Harſhneſs*.

*Objecti*, as to Inferiors in

*Place or Gifts*. **Affability**, *Courteouſneſs*; **Supercilioſneſs**, *Roughneſs*.  
*Authority*, as

*Governing*. Preſerving ſuch as are under us, in their juſt Rights, not invading of them. **Protection**, *Good Government*. **Tyranny**, *Mal-adminiſtration*.

*Commanding* only ſuch things as are fit and reaſonable.

*Puniſhing* when one ought. **Severity**, *Fondneſs*.

*Remitting* when there is juſt occaſion. **Clemency**, *Auſterity*.

Gr



**Graciousness.***Insolency.*[Dr. Moor's Ethics. l. 2.  
c. 8.][Mr. Ketlewell Measures  
of Obedience. p. 119.]**Severity.** *Fondness.*[Mr. Ketlewell Measures  
of Obedience. p. 126.]**Affability.** *Superciliousness.*[Dr. Moor's Ethics. l. 2.  
c. 8.][Mr. Ketlewell Measures  
of Obedience. p. 119.]**Clemency.** *Austerity.**Seneca de Clem.**Raynaud. de Virt. Lib. 4.**Secl. 2. Cap. 7.*[*Gassendus in Lib. X.*][*Diogenes Laertii. p. 1513.*][*Cicero.*][Mr. Ketlewell Measures  
of Obedience. p. 127.][*Rod. Arriaga. Tom. v.*  
p. 718. ad 721.]**Protection.** *Tyranny.*[*Suiceri Thesaurus voc.*  
*Tyrannus.*][*S. Basil. Tom. i. p.*][*Theodoret.*]

P. Those *Homiletical* Virtues which concern the *Special Kinds* of Relation, may be distinguished into

{ **Deconomical**, whether such as concern

{ *Parents and Children.*

{ *Husbands and Wives.*

{ *Masters and Servants.*

{ **Civil**, respecting

{ *Power and Authority. Magistrates. Subjects.*

{ *Aged and Young.*

{ *Rich and Poor.*

{ **Ecclesiastical**, which relating to the duties of Worship, may therefore be more properly reduced under the first Table.

Decono:

Crell  
Mr.  
Mr.  
Mr.  
Dr. C  
Mr.  
Duty  
Pluta  
du  
Sir F  
in  
C  
[Wa  
[Of  
tic  
[Mr  
die  
[Dr  
R  
C  
C  
C  
p  
Crell  
C

**Deconomical  
duties.***Crellins. Etb. Cbr. Lib. 5.*

Mr. Perkins.

Mr. Dod.

Mr. Hall's Oeconomies.

Dr. Gouge.

Mr. Reyner.

Duty of Man, P. 14, 15.

*Plutarchus de Liberis e-*  
*ducandis.*Sir H. Wotton, concern-  
ing the Education of  
Children.

[Walker of Education.]

[Of our Duties in par-  
ticular Relations.][Mr. Ketlewel of Obe-  
dience. p. 135. to 168.][Dr. Goodman's Old  
Religion.Of Family Piety. p.  
235.Of Family Duties,  
p. 254.Of Family Discipline  
p. 281.]**Political duties.***Crellins. Etb. Cbr. Lib. 5.*  
*Cap. 15.**Episcopius. An liceat Ma-*  
*gistratum gerere.**Brennii Resp. cum Epis-*  
*copii notis.*

Bp. Bilson, of Subjection.

Dr. Hammond against  
resisting Magistrates.[Mr. Ketlewel. *Ib.* 1. 2.  
c. 4.][Dr. Goodman's Old  
Religion. p. 301. 346.]**Aged and Young.**[*Limburg. Theol. Cbr. l. 5.*  
*c. 58.*][Mr. Ketlewel. *Ib.*]**Rich and Poor.***Crellins. Etb. Cbr. Lib. 5.*  
*Cap. 16.*[*Limburg. Ibid. l. 5. c. 64.*][Mr. Ketlewel. *Ib.*]**Ecclesiastical  
duties.**

See before, p. 143.

[Mr. Ketlewel. *Ib.*]

S 4

Th:

- Q. The Moral Virtues whereby we are to govern our Actions, with respect to our own and our Neighbour's Person and Life, are either more
- { *General*, namely, a care of preserving both *our own* and *our Neighbour's Body* and *Soul*, in opposition to the doing of any hurt to the
    - { *Body*, by **Murdering**, *Maiming*, &c.
    - { *Soul*, by **Scandal**.
  - { *Special*, respecting
    - { Others in a state of misery. **Mercifulness**, in opposition to **Cruelty**. *Inhumanity*.
    - { Our Offences against others, *viz.* our being ready to
      - { *Acknowledge* them, not persisting in them.
      - { *Make satisfaction* for them.

Murder.

Mr.  
v.  
Dr.  
C  
Dut  
[Qu  
in  
ci  
c

Ray  
S  
Dr.  
C  
Mr.  
Bp.  
C  
Ant.  
L  
[Dr

**Murder.**

Mr. Sym. Life's Prefervative.

Dr. Hammond: Pract.

Cat. B. 2. Sect. 5.

Duty of Man, P. 10.

[*Quid Aristoteles sensit de  
iis qui se ipsos interficiunt*  
*Muret. Var. l. 4.  
c. 2.*]

**Duels.**

Raynaudus *de Virt. Lib. 5.*

Sect. 3. Cap. 3, 4.

Dr. Hammond: Pract.

Cat. B. 2. Sect. 3.

Mr. Hales Sermon.

Bp. Taylor: Cases of

Conf. B. 3. ch. 2.

*Ant. Massa, contra usum*

*Durli.*

[Dr. Comber.]

**Scandal.**

Common-pla. Casuists.

*Aquinas. 2a. 2a.*

Jer. Dyke

Mr. Tombs } Treat.

Dr. Hammond }

Bp. Tayl. Exem. Sect. 14.

[That we ought not to  
be scandalized at good  
mens faults.]

[Moral Essays. Vol. 3.

Disc. 7. p. 318.]

**Mercifulness.****Cruelty.**

Raynaudus *de Virt. Lib. 4.*

Sect. 2. Cap. 5, 6.

Crelli. *Eth. Chr. L. 4. C. 6.*

Dr. Hammond: Pr. Cat.

B. 2. S. 1.

[Bp. Sanderson. Prov. 24.

10--12.]

Others

Others Offences against us, by

{ Observing a due mediocrity in the provocations we meet with to Anger and Revenge. **Meekness.** **Fierceness.** *Rash Anger. Hatred. Malice.*

{ Bearing the injuries of others with **Patience.** **Impatience.**

{ Being willing to *forgive* them, to be *reconciled* to them, to overcome evil with good; in opposition to **Revenge.** *In reconcilableness.*

**Meekness**

**Meekness. Rash  
anger.***Raynaud. de Virt. Lib. 6.**Se&t. 2. Cap. 14, 15.**Crelli. Eth. Ar. P. 2. C. 15.**Eth. Chr. L. 4. C. 8.**Dr. Hammond: Pr. Cat.**B. 2. S. 1, 5.**Duty of Man. P. 6.**Bp. Andrews: Com. 6.**c. 6, 7, 8.**[Limburg. Theol Chr. l. 5.**c. 45.]**[What Meekness signifies. Mede. p. 161.]**[God afflicts for our good. Mr. Mede. B. 1. Disc. 52. p. 295.]**—[p. 204. 201.]**[Christians should endeavour to bring others to the knowledge of God, Mr. M. 188.]**[Arriaga de Epiticia legis naturæ.]**[Officia Furantium.]**[Puffendorf de Off. hom. lib. 1. c. 11.]**[The means of profiting by bad Sermons. Moral Essays. Vol. 3.]***Patience.***Raynaudus de Virt. Lib. 5.**Se&t. 2. Cap. 6.**Basil. Magn. Tom. 1. Conc.**17.**Chrysost. Tom. 6. Orat. 74**[Tertulliani] lib. de Pa-**[Cypriani] tientia.]**[Dr. John Moor's Sermon of Patience.]**[Dr. Cave's Primitive**Christianity. P. 2.**C. vij.]***Forgiving Revenge***Mr. Mede: B. 1. Disc.**24.**Bp. Taylor: Exemp.**Se&t. 12. Disc. 11.**Dr. Hammond: Pract.**Cat. B. 2. Se&t. 5, 9.**[Bp. Stratford.]**[Bp. Wilkins's Sermons.**XIV. & XV.]*

The

R. The Virtues which concern the Government of our Actions, with respect to the Interest of *Pleasure*, are either more

{ *General*, observing a mediocrity in all sensitive *Pleasure*. **Temperance**, *Voluptuousness*, *Sensuality*.

{ *Special*, concerning the moderating of our natural Appetites towards

{ *Meats*. **Abstinence**. *Gluttony*.

{ *Drinks*. **Sobriety**. *Drunkenness*.

{ *Refreshments* from labour. **Moderateness** in

{ **Recreations**. *Immoderateness* in *Recreations*.

{ *External decorum* and ornament. **Cleanli-**

{ **ness**. *Niceness*. *Slowness*. *Nastiness*.

{ *Veneriness*, by

{ *Preservation* of our Natural Shame, and

{ *Modesty*, against *Impudence*, *Obscenity*,

{ *Lasciviousness*, *Wantonness*.

{ **Chastity**, in opposition to *Incontinence*,

{ *Fornication*, *Adultery*, *Incest*, *Rape*, *Sodo-*

{ *my*, *Bestiality*.

**Temperance.**



**Temperance. Gluttonousness.**

See before, p. 133.

[Dr. Cumberland. p. 367.]

[Dr. Patrick's Parable of the Pilgrim. c. xxxij.]

**Abstinence. Gluttony.***Raynaud. de Virt. Lib. 6.*

Sect. 2. Cap. 5.

Homily. Vol. 2. 5.

Bp. Taylor: Holy Liv. chap. 2.

Duty of Man, P. 7.

[Dr. Cave's Primitive Christianity. p. 2. c. 4.]

**Sobriety. Drunkenness.***Raynaudus de Virt. Lib. 6.*

Sect. 2. Cap. 6.

Homily. Vol. 2. 5.

John Downham: Treat. against Drunkenness.

Bp. Taylor: Holy Liv. chap. 2.

Dr. Hammond: Pract.

Cat. B. 3. Sect. 3.

Duty of Man, P. 8.

[Mr. Scrivener.]

**Moderateness in Recreations.**

Duty of Man, P. 9.

**Chastity.***Raynaudus de Virt. Lib. 6.*

Sect. 2. Cap. 7, 8.

Homily. Vol. 1. 11.

John Downham: Treat. against Whoredom.

Bp. Taylor: Holy Liv. C. 2.

Dr. Hammond: Pract.

Cat. B. 2. Sect. 6.

*Greg. Nyssen. de fugiendâ fornicatione.*

[Dr. Cave's Primitive Christianity. p. 2. c. 5.]

**Incest. Rape. Sodomy. Bestiality.**Dr. Sharrock *de variis Incontinentiæ speciebus.*

[Lam. Velshusius.]

The

S. The Virtues by which our Actions are to be regulated, with respect to our own and other mens *Estates* and Possessions, do concern either  
The means of

{ Acquiring Estates for our selves. **Diligence**  
in our Callings. **Idleness.** *Sloth.*

{ Preserving the Rights of others, by Honest  
Dealing.

{ Not depriving them of their due by **Theft**:  
But satisfying for any injuries we may  
have done in this kind. **Restitution.**

{ Not taking the advantage of another  
man's

{ *Ignorance*, by **Fraud**, *Deceit.*

{ *Impotence*, by **Oppression.**

{ *Necessity* by **Extortion.** **Bribery.**

Diligence.

**Diligence. Idleness.**

Mr. Perkins: Treatise  
of Callings.

Bp. Saunderson, 1 Cor. 7.

24.

Gentleman's Calling.

Cause of Decay, ch. 18.

[Dr. Barrow's Sermons.

Vol. 3.]

[Of Christian Vigilance.]

[Moral Essays. Vol. 4.

p. 305. to 408.]

[Mr. Selden *de jure natura*. lib. vj. c. i.]

— [ *Furari an liceat propter necessitatem?*  
Lib. VI. C. 6.]

[ *Furtum tam in Gentilibus bonis contrectandis, quam in bonis Judæi, Commissum statuebant Ebræi. Id. Lib. 6. C. 3.*]

**Fraud.**

Bp. Andrews: Com. 8.

c. 5.

**Restitution. Theft.**

Bp. Taylor: Holy Liv.

c. 3.

Duty of Man, P. 11, 12.

Bp. Andrews: Com. 8.

ch. 7.

[Necessity of Restitution.]

[Mr. Mede. p. 211.]

[ *Furti & Rapinæ descriptio.* ]

**Oppression.**

**Extortion.**

**Bribery.**

John Downham: Treat.

The measure whereby we are to be regulated  
in these matters ; whether more

{ General, denoting a mediocrity about getting,  
keeping, or spending. **Liberality. Prodigality. Covetousness.**

{ Special, in

{ Getting. **Providence, Scraping, Slatering.**

{ Keeping. **Frugality, Penuriousness, Squandering.**

{ Spending, distinguished by its objects,

{ The Publick. **Magnificence, Generosity,**  
**Riotousness, Sordidness.**

{ The Poor. **Alms-giving. Churlishness.**

{ Strangers. **Hospitality. Inhospitableness.**

**Liberality.**

**Liberality. Prodigality. Covetousness.***Raynaudus de Virt. Lib. 4.*

Sect. 2. Cap. 19, 20.

Dr. Harris } against Co-  
Jer. Dyke } vetousness.*Plutarch. de Cupid. Diviti.*

[Bp. Wilkins Serm. X.]

[Dr. Cumberland *de legibus Naturæ*. p. 361.]**Magnificence. Riotousness, Sordidness.***Crellinus. Etb. Ar. P. 2.*

G. 20.

**Alms-giving.***Chrysost. Tom. 6. Orat. 85.*  
108.*Greg. Nyssen. Tom. 2.**Cyprian.*

Homilies; Vol. 2. 11.

Joh. Downham: Tract.

Bp. Andrews } 1 Tim. 6.

Bp. Hall } 17.

Bp. Reynolds } 17.

Mr. Mede: B. 4. Dis. 22.

32.

Bp. Taylor: Holy Liv. c. 4.

Exemp. Sect. 12.

Dr. Ham Ser. *Deut.* 26. 12.

Pract. Cat. B. 3. S. 1.

Duty of Man, P. 17.

[Dr. Cumberland *de legibus Naturæ*. p. 362.][The Powerfulness of  
Alms with God, Mr.  
Mede. p. 170.]

T. The Virtues required in the ninth Commandment, do concern either a *Care* of Our own *Speeches* and Discourse, that it be

*Serious* and deliberate, in opposition to **Loquacity**, *idle, vain words*.  
*Agreeable* to our Thoughts. **Veracity**,  
*Truth*, **Lying**.

*Honest* and Charitable, tending to our Neighbour's welfare and bettering. **Fraterni-  
 al admonition**. *Reproof*. **Flattery**.  
*Pleasant* and grateful. **Urbanity**. **Scurrility**.

Care

Care of our words.

Mr. Perkins.

Treatise of the Govern-  
ment of the Tongue.

Mr. Reyner, of the  
Tongue.

Care of our Credit.

Mr. Gataker } on Ec-

Bo. Sanderson } cles. 7.1.

[Tho. Fuller.]

[Cl. la Ficara de fama.  
Rom. 1679.]

Loquacity.

Plutarchus de Garrulitate.

[Jo. Climacus } Chara-

[Theophrasti } Eteres.]

Veracity. Lying.

Common-pla. Caluists.

Lumbard. L. 3.

Aquinas. 2a. 2a.

Crellius. Etb. Ar. P. 2.

C. 21.

Joh. Downham: Treatise  
against Lying.

Bo. Morton } against E  
Mr. Mafon } quivoc.  
Barns }

Nic. Abrahamus de Menda-  
cio & Veritate.

[Limburg. Theol. Chr. l. 5.  
c. 47.]

[Officia Sermocinantium.]

[Pufendorf de Officio ho-  
minis. lib. 1. c. x.]

[Dr. Pocock on Hosea.  
p. 164.]

[Sam. Pufendorf Elemen-  
ta Jurisprudencie uni-  
versalis. lib. 2. p. 318.]

Fraternal Admoni-  
tion. Flattery.

Dr. Hammond: Tract.

Plutarchus de Discrimine

Adulatoris & Amici.

Basil. Magn. Conc. Mor. 2.

[Limburg. Theol. Chr. l. 5.  
c. 41.]

Urbanity. Scur-  
rility.

Raynaudus de Virt. Lib. 6.

Sect. 2. Cap. 10, 11.

Crellius. Etb. Arist. P. 2.

Cap. 23.

Our own Credit and good Names, by

{ Care of *Decorum* in all our Actions and Speeches, whereby we must contract an esteem from others.

{ Putting a just value upon our selves, and our own merits, not

{ Less than we ought. *Magnanimity*. *Abjection*.

{ More than we ought. *Modesty*. *Vain-glory*.

Other mens Credit, by

{ Speaking charitably of them our selves. *Rash Censures*. *Tale-bearing*.

{ Defending them against others.

{ Avoiding and suppressing all such speeches as tend to render them

{ *Criminal*, by Accusations not true, or made unlawfully against an absent Person. *Calumny*. *Slander*. *Back-biting*.

{ *Infamous*, by objecting another's failings, or our own favours. *Reproach*. *Upbraiding*.

{ *Odious*, by insisting upon, and aggravating their faults. *Reviling*.

{ *Ridiculous*, by exposing them for their infirmities. *Mocking*. *Scuffling*.

Ancha



**Incharitable  
Speeches.**

Bp. Taylor : Sermon  
against Slander and  
Flattery, &c.

[Government of the  
Tongue.]

Dr. Hammond : Pract.  
Cat. B. 2. Sect. 5. B. 4.  
Sect. 1.

Duty of Man, P. 13.

[Dr. Barrow's Sermons  
against evil speaking.]

**Care of Decorum.**

Crellius. *Eth. Arist.* P. 2.

**Magnanimity.**

[*Viri Magnanimi descrip-  
tio.*]

[*Card. Bona Op. Vol. 1:  
P. 374.*]

**Modesty.**

*Raynaudus de Virt. Lib. 6.*

Sect. 2. Cap. 12, 13.

*Crellius. Eth. Ar. P. 2. C. 13.*

*Eth. Chr. L. 4. C. 24, 25.*

Bp. Taylor : Holy Liv.

c. 2.

*Basile. Mag. Conc. Mer.*

20. *Wid. for lead.*

[*Limburg. Theol. Chr. l. 5.*

c. 54.]

[*Iusti Lipsii Op.*]

V. The Virtues required in the Tenth Commandment,  
do concern the Government of our

*Thoughts, viz.*

Care of our thoughts in general,

Contentation of mind under our condition

Equanimity, an ability to preserve our selves  
in the same constant temper under changes;  
knowing how to want, and how to abound.

*Passions; namely, such Acts of the Sensitive part, the  
Fancy or Appetite, whereby the mind is disturbed,  
to be distinguished into*

Simple, consisting only of one simple Act, rela-  
ting to things, under the notion of

New, unexpected, or uncommon, and too  
much repeated. Admiration, Wonder, Ta-

Good or Evil, which we (dium.

Wish to happen. Favour, Malignity.

Apprehend to be, whether

Absolute. Love, Hatred.

Relative to different notions concerning

Good and Evil, considered as

Present. Birth. Joy. Grief. Sorrow.

Absent and Possible. Desire. Aversion.

Absent and Probable, as to the

Nature of the Act. Hope. Fear.

Greater or lesser degrees of this Pro-  
bability. Confidence. Diffidence.

Degrees of difficulty. Superable, or  
Insuperable. Boldness. Despair.

Evil alone, or opposition from others;  
wherein there is contempt. Anger.

Revenge.

Mixed, Vide W.

Care

Care of our  
thoughts.

Mr. Perkins.

Tho. Cowper.

Dr. T. Goodwin.

Mr. W. Fenner.

Mr. Sheffield.

Mr. Reyner.

Contentation as a  
Duty.

Crest. Est. Chr. L. 4. C. 21.

Bp. Sand. on Phil. 4. 11.

Bp. Hall.

Bp. Taylor. Holy Liv. c. 3.

Hen. Mason.

Jerem. Burroughs.

Duty of Man, P. 7.

Seneca } de Tranq.

Plutarchus } Am.

Dr. Th. Taylor.

Dr. P. Moultrie.

[Lamb. Th. Chr. L. 5. c. 53.]

[Parab. of the Pilgr. c. 33.]

[The Art of Contentment.]

## Equanimity.

Raynaudus de Viri. Lib. 5.

Sect. 2. Cap. 3.

Crest. Est. Chr. L. 4. C. 14.

## Love. Patred.

See the Authors that  
write concerning the  
Passions. P. 107.

Plutarch. de Inv. &amp; Odis.

[Four Rules for governing the Passions.]

[Mr. Mede's Works. p. 227.]

[Dr. Cave's Primitive Christianity. Par. 3. c. 2.]

[Of the use of the Passions.]

[Dr. Patrick's Parable of the Pilgrim. C. XXI.]

[De mutuo amore. Celsi Calpurnii Oper. p. 436. ad 442.]

## Grief.

[Cartes. Epist. Vol. 1. Ep. 28. Præcepta sua contra res adversas.]

[Solatur quendam de morte fratris. Vol. 6. Ep. 70.]

## Hope. Fear.

Volunters Despair.  
Anger. Revenge.Plutarch. } de Ira.  
Seneca } 9.

Raynaudus de Viri. Lib. 5. Sect. 2. Cap. 4.

Joh. Downham: Treat. against Anger.

[Alexandri Iracundia qua variate ab Aristotele repressa sit. Jani Ruggerii Var. Lection. p. 17.]

T. 4.

Mixed

W. *Mixed Passions*, consisting of more than one single Act, are either

*Determined to Good or Evil*, with respect to the *Particular Interest of Reputation*, being conversant about

{ *Good*, which we apprehend to be *Honourable*, implying confidence and love in the promoting of it, or confidence and joy in the owning of it. **Zeal. Glorifying.**

{ *Evil*, which we apprehend to be *dishonourable*, implying a mixture of *Hatred & Aversion* against the committing of it; or *Sorrow* and *Diffidence* for the committing of it. **Scorn. Shame.**

*General Interests*, belonging to

*Our selves*, respecting either

{ *Good* that is *dear* to us, viz. A mixture of *Love, Anger*, and *Hope*, that we may excel others in it, or of *Love, Anger, & Fear*, lest we should by others be depriv'd of it. **Emulation. Jealousy.**

{ *Evil*, whether as done by (lie

{ *Our selves*. A mixture of *Sorrow & Fear*, or of *Sorrow & Desire*. **Remorse. Repentance.**

{ *Others*. A mixture of *Anger* and *Hatred*, or of *Anger* and *Aversion*. **Indignation. Dis-**

*Others*, in respect of the (damn.

{ *Good* befalling them (as we think) worthily or unworthily. **Congratulation. Envy.**

{ *Evil* befalling them (as we think) worthily or unworthily. *Ἐν Χαραξίᾳ*. **Pity. Com-**  
**passion.**

*Indetermined as to Good or Evil*, but common to both, consisting in a distraction of mind betwixt two contrary Passions, or a transport of mind by any one Passion. **Agony. Extasie. Zeal.**

**Zeal.**

[Buseus.]

[Jo. Schmid. *Zelus Pietatis*. Argent. 1641.][G. Saldonius de *jure Zelotarum*. Hagæ. 1678.]

[Bp. Sprat's Sermon.]

**Envy.**[Plutarchus de *Invidia*.]

[Basil. Mag. Tom. I.]

**Scorn.****Pity.**[Bp. Sanderlon. *Job. 29.*  
14-17.]**Shame.****Agony.****Jealousie.****Ertasie.**

The

- X. The things to be premised in the more General Treaty concerning Instituted Religion, may be distinguished into such as concern the
- { General name of conveying supernatural Knowledge. **Revelation.**
  - { Special kinds of Revelation, either to the Senses or Imagination, by something seen or heard when *Awake* or *Asleep*. **Visions. Dreams.**
  - { Mind and understanding, when Divine Discoveries are extraordinarily infused into the mind, with so clear and strong convictions, as leave no cause of doubting. **Inspiration.** (the pretence to which is stiled **Enthusiasm**) to be considered according to the
    - { Gifts whereby men are enabled and commissioned to
      - { Inform others of such Inspirations, specially with respect to future things. **Prophecie.**
      - { Confirm to others the truth of such Inspirations, by actions that are above the Power of Nature. **Miracles.**
    - { Written account of such Divine Revelations, which is now to be the standing Rule of our belief and practise. **Scripture.** Vide Y.

Rebe

**Revelation.**

*Episcopius. Institut. in intro.*

[Bp. Sand. 1 Tim. 3. 16.]

**Visions. Dreams.**

Mr. Smith: concerning Prophecie.

[*Amyraldus* of Divine Dreams.]

**Inspiration.**

*Episcopius. Institut.*

[Bp. Sand. 1 Cor. 12. 7.]

**Enthusiasm.**

Dr. Meric. Cause.

Dr. Henry Moor.

**Prophecie.**

*Christoph. à Castro de Vaticin.*

Joh. Smith: of Prophecie.

Dr. Spencer: of Prophecie.

Dr. E. Stillingsfleet: Orig.

*Sac. B. 2. C. 5, 6.*

*Petrus Molinæus. Vates.*

Lawrence Sarson, on

1 Tim. 1. 15.

[Dr. Moor's Mystery of Godliness. p. 304.]

**Miracles.**

*Rivet. in Exod. 4. 6.*

*Voetius Theol. Pr. P. 2. D.*

57, &c.

Bp. Taylor: Exem. Sect.

12. Disc. 14.

Dr. W. Lloyd: Serm. Joh.

6. 14.

Dr. E. Scillingfleet: Orig.

*Sac. B. 2.*

[Mr. Alix. Reflections on the New Testament. Cap. 1.]

[Mr. Brown's Answer to a part of *Treatise Theol. Politicæ.*]

[Mr. Pascal's Thoughts. p. 173.]

**Scripture.**

Bp. Jewel: Treatise of the Scrip.

Dr. Jackson.

Nic. Byfield? Directi-  
Joh. White } ons for

profitable reading the Scrip.

[Of the means whereby we may know the Scriptures are of God. Dr. Field, of the Church. p. 868.]

[Of the sufficiency of the Scripture. Dr. Field, of the Church. p. 847.]

[Of the things required for the attaining of the right understanding of the Scripture. Dr. Field, p. 863.]

*Scrip-*

Y. *Scripture* may be considered according to the Properties of it.

{ *Certainty.*  
 { *Authority.*  
 { *Perpicuity.*  
 { *Perfection and sufficiency.*

Parts of it, whether the

{ *Old Testament*, the chief parts of which are either

{ *Historical.*  
 { *Didactical* or Moral. The Poetical Books.  
 { *Prophetical.*

{ *New Testament*: the chief parts of which are either

{ *Historical.* The four Gospels, and Acts of the Apostles.  
 { *Didactical.* The Epistles.  
 { *Prophetical.* The Revelation.

Scr.



**Scr. Certainty and Authority.**

Controversies against Papists.

*Socinus de Autori S. S.*

John Goodwin. Tract.

Dr. Stillingfleet. *Orig. S.*

*Alex. Morns.*

[Dr. Allix. Reflexions on the Books of H. Scripture.]

[*Dan. Huetii Demonstratio Evangelica.*]

[*Steph. Gausenus de Verbo Dei.*]

[Bp. of Meaux's Discourse of Universal History. p. 401.]

[The truth of the Gospel demonstrable from the Success.]

[Dr. Moor's Mystery of Godliness. p. 330]

**Scr. Perspicuity.**

[*Limburg. Theol. Chr. l. i. c. 6.*]

**Scr. Perfection.**

Dr. Stillingfleet. *Orig. S.*

B. 3. Chap. 6.

[*Limburg. Theol. Chr. l. i. cap. 5.*]

[Mr. Pascal's Thoughts. p. 79.]

**Old Testament.**

*Episcopus Infit.*

Bp. Andrew: Decal. Intro. c. 14; &c.

**New Testament.**

Insticu-

Z. Instituted Religion considered *specially*, with respect to that part of it which concerns *Intellectual Graces*, doth relate either to our knowledge of

God, as he is revealed in Scripture, according to

{ His **Names** and **Titles**.

{ The great Mystery of the blessed **Trinity**.

The Father,

The Son *Jesus Christ*, to be consid. according to his

{ Person and Nature.

States of

{ **Humiliation**.

{ Conception and Nativity.

{ Sufferings of his Life and Death.

{ Descent into Hell, or passage into the invisible state of the Dead.

{ **Exaltation**.

{ Resurrection.

{ Ascension.

{ Session at the right hand of God.

{ Offices; whereof, his being *Mediator & Redeemer* in general; more particularly his Office

{ **Regal**, in (titles

{ Governing his Flock, both Jews & Gen.

{ Passing the last Judgment.

{ **Priestly**, by his

{ Making an *Atonement* for mankind.

{ Interceding for them.

{ **Prophetical**, manifesting the Will of God by his

{ Doctrine.

{ Example of Holiness and Obedience

{ Miracles.

{ The Holy Ghost his

{ Nature and Subsistence.

{ Manifest Gifts.

Man. Vide A a.

Names

**Names of God.**

*Buxtorfi dissertatio de  
Nominibus Dei.*

*Pet. Fabri Dodecameron.*

*Angel. Caninius. Dis. C. 2.*

**Trinity.**

*Athanasius. Nazianzen.*

*Greg. Nyssen. Augustin.*

*Hilarius. Cyril. Alexand.*

*Lumbar. Lib. 1. Aqu. P. 1.*

*Controver. ag. Socinian.*

*Dr. Pierlon on the Creed*

*Petav. Dog. Theo. Tom. 2.*

*[Limburg. Theol. Chr. 1. 2.*

*c. 17.]*

**Christ's Humilia-  
tion.**

*Chrys. in Nat. Dom. Tom. 7.*

*Leo Mag. Serm. 10.*

*Athanasius.*

*Nazianzen.*

*Cyril. Alex. Tom. 3.*

*Petavius Dogm. Theol.*

*Tom. 4, 5.*

*Lumbar. L. 3. Aquin. P. 3.*

*Homilies, Vol. 2. 12, 13.*

*Bp. Bill. of Chr. suffering.*

*Bp. Usher; Chr. Incarnat.*

*Dr. Jackson: Humiliari-*

*tion of the Son of God,*

*[Jo. Nic. Jacobus de Vul-*

*neribus Christi. Lipsiæ.*

*1686.]*

**Nativ. & Passion-Serm.**

*by Bp. Lake, Andrews,  
Brownrigg, &c.*

*[Dr. Barrow.]*

*Bp. Taylor; Christ's Nat.*

*Exemp. Sect. 3.*

*Dr. Pierlon: Creed.*

*[Limburg. Theol. Chr. 1. 3.*

*c. 13.]*

*[Dr. Moor's Mystery  
of Godliness, p. 436.]*

**Christ's Exaltation.**

*Homily: Vol. 2. 14.*

*Mr. Garbut, of Christ's  
Resurrection.*

*Dr. Pierlon: Creed.*

*Greg. Nyssen. Tom. 3.*

*Chrysost. Tom. 7.*

*[Limburg. Ibid. 1. 3. c. 14.]*

**Offices of Christ.**

*Bp. Reynolds, on Ps. 110.*

*Dr. Hammond: Pract.*

*Cat. B. 1. Sect. 2.*

*[Limburg. Th. Chr. 1. 3. c. 15;  
16, &c. ad fin. libri.]*

*[Bp. Sanderson, Isa. 52. 3.*

*That the Personal Of-  
fices of Christ are ne-  
ver to be laid aside.]*

*[Dr. Moor's Mystery  
of Godliness, p. 258.]*

*Dr. Scott's 2<sup>d</sup> of The  
Christian's Life*

A 2. The things to be *known* and believed concerning *Man*, may refer either to

*This Life*, his

{ *Original*, where concerning the  
 { **Creation** of the World, Angels, & Men  
 { **State of Innocence.**  
 { **Covenant of Works.** (Sin.  
 { **Lapse or fall**, where concerning **Original**  
 { **Restitution.** Vide B b.  
 { *The Life to come.* Vide C c. -

### Original Sin.

Common-pla. Casuists.

*Lub. L. 2.*

*Aquinas. 12. 22.*

*Voetius. Disp. Theol. P. 1. Disp. 53.*

*Menasseh Ben Israel de fragilitate ex Lapſu.*

*Bp. Taylor: Tracts.*

*Episcopius.*

[*Limburg. Theol. Cbr. l. 3. c. 3, 4, 5, 6.*]

[*Brian. Turnor. de ingressu primi peccati.*]

[*Four Aggravations of the Sin of our first Parents, Mr. Mede, p. 222.*]

Creation.

## Creation.

- Basil. Mag.*  
*Ambros.*  
*Greg. Nyss.*  
*Philoponus.*  
*Severianus.*  
*Lambard. L. 2. Aquin. P. 1.*  
*Benaventura in Hexam.*  
*Gail. Parisiens. in Hexam.*  
*Menasseh Ben Israel de*  
*Creatione.*  
*Voetius. Disp. Theol. P. 1.*  
*D. 32, &c.*  
*Dr. Stillingfleet: Orig. S.*  
*B. 3. Chap. 2.*  
*Hottinger.*  
*Petavius. Dogm. Theol.*  
*Tom. 3.*  
*[Limburg. Theol. Chr. l. 2.*  
*c. 19.]*

## Angels. Devils.

- Voetius. Disp. Theol. P. 1.*  
*Disp. 46, &c.*  
*Mr. Mede: B. 1. Disc. 4.*  
*10. B. 3. Ch. 3, 4, 5, 6.*  
*[Limburg. Ibid. l. 2. c. 20.]*

## State of Innocence.

## Covenant of works.

- [Mr. Will. Allen of the*  
*two Covenants.]*  
*[Dio. Petavius de lege &*  
*Gratiâ. Par. 1648.]*  
*[Difference between the*  
*Old Covenant and the*  
*New. Mr. Mede. p. 252.]*  
*[Of the Old and New*  
*Covenant. Dr. Moor's*  
*Mystery of Godliness.*  
*p. 466. to 476.]*  
*[An Obligation on our*  
*part in the New Co-*  
*venant. p. 477.]*  
*[Further Considerati-*  
*ons of the state of the*  
*New Covenant. p. 480.]*  
*[Certain Cautions and*  
*Counsels to the New*  
*Covenanters. p. 486.]*

## Fall of Man.

- Mr. Mede: B. 1. Disc. 37,*  
*38, 39.*  
*[Limburg. Theol. Chr. l. 3.*  
*c. 2.]*

Bb. The *Restitution* of Lapsed Mankind by the **Covenant of Grace**, may be considered, either according to

Those several Dispensations under the *Law*,

{	From	{	Adam	}	to	{	Noah.
			Noah				Abraham.
			Abraham				Moses.
			Moses				Christ.

That Method which is more plainly discovered in the *Gospel*, containing some things on Gods part, viz.

{

Predestination.

Vocation.

Regeneration, Sanctification, Conversion.

Covenant

**Covenant of Grace.**

[Mr. Will. Allen.]  
[Whole Duty of Man.]

**Church before the Law.**

*Jacob. Bolduc de Eccles.  
ante legem.*

Dr. Joh. Owen: *Theologia  
Antediluvian Noachic.  
&c.*

*Episcopus Institut.  
Heideggeri Hist. Patriar.  
[Morinus de Patriarch.  
Origine.]*

[Ed. Brerewood.]

**Predestination.**

*Arminian Controversies*

**Location.**

Mr. Ant. Burgefs: *Spiri-  
tual Refining, Sect. 12.*

[*Limburg. Theol. Cbr. L. 4.  
cap. 11, 12.*]

**Regeneration.**

*Crellius. Est. Cbr. L. 2.  
C. 3.*

*Episcopus de ordinario  
conversionis modo.*

*Voetius Theol. P. 2. D. 29.*

Dr. Hammond: *Pr. Cat.  
B. 1. S. 4.*

Mr. Ant. Burgefs: *Spiri-  
tual Refining, Sect. 4,  
8, 9.*

[*Dr. Claget against O-  
wen.*]

{ Mortification.

{ Verification.

{ Justification.

{ Adoption.

{ Obsequation, or Sealing.

*Man's part, viz.* Owning of Christ for a Sa-  
viour and a Lord. **Faith. Repentance.**

**Justifica-**



**Justification.**

Common-places. Contr.

Bp. Downham.

[Bp. Taylor's Polemical  
Discourses. p. 901.]

Will. Pemble.

Anth. Burges.

Mr. Baxter.

[Lisburg. Theol. Cbr. 16.  
c. 4.]Mr. Woodbridge, and  
Mr. Eyre.

Dr. Hammond: Pr. Cat.

B. 1. S. 3.

[Dr. Sherlock of the  
Knowledge of Jesus  
Christ.]**Faith.**

Homily, Vol. 1, 4

Dr. Jackson.

Mr. Ball.

Mr. Perkins.

John Downham.

Mr. Baxter.

Dr. Hammond: Pr. Cat.

B. 1. S. 3.

*Castellio. Dialog. de Fide.*

[Dr. Barrow's Sermon.]

[Parable of the Pilgrim.

c. 16. 37, 38.]

[Bp. Sanderl. Rom. 14.  
23.][A Justifying and Sa-  
ving Faith what. Mr.  
Mede. p. 154. 215.][Of being saved by  
Faith alone. Dr. Moor's  
Mystery of Godliness.  
p. 376.]**Repentance.**

See before, p. 109.

*Basilus Mag. Conc. Mor.**Chrysost. Tom. 6. Orat. 8.**Greg. Nyssen. Tom. 2.**Ambros. Tom. 1. Lib. 2.**Tertullian. de Pœnitentia.**Augustinus, Tom. 9. de Pœ-  
nitentia Medicina.*

[Mr. Mede. B. 1. p. 301.]

[A Description of Re-  
pentance. Janus.]

Cc. The chief things to be known concerning the  
 state of man after this life, are, the  
 { *Immortality of the Soul*, as brought to light  
 by the Gospel.  
 { *Resurrection of the Body*.

*Immor.*

See  
Bp.

2

[A  
Men

Bp.  
Bp.

[P  
tal  
M

**Immortality.**

See before, p. 107.

Bp. Rust. Sermon on  
2 Tim. 1. 10.**Resurrection.**[ *Athenagoras.* ]*Menasseh Ben Israel de  
Resurrectione.*

Bp. Andrews } Easter-

Bp. Brownrig } Serm.

&amp;c.

[ *Phil. Mullerus de Immu-  
tatione superstitum in fine  
Mundi.* Jenæ. 1683. ][ Mr. Boyle of the pos-  
sibility of the Resur-  
rection. ][ *Resurrectio Corporum  
Humanorum Probata  
Rationibus Naturali-  
bus.* ][ *A Martino Peregrino So-  
cietatis Jesu. Romæ.  
1674.* ][ Mr. Jo. Gregory's Ser-  
mon of the Resur-  
rection. ][ Dr. Moor's Mystery  
of Godliness. p. 221. ]Dr. Pierson on the Creed  
*Cbrysoft. Tom. 6. Orat. 69.**Tertullian. de Resurrect.**Greg. Nyssen. Tom. 3.*[ *Limburg. Theol. Chr. l. 6.  
cap. 11.* ]

## Future Judgment.

{ Particular.

{ General, with respect to the different

{ States. Salvation. Damnation.

{ Places. Heaven. Hell.

Future

**Future Judgment.**

Commentators on the Creed.

Treatises on the four last things: as Mr. Bolton, &c.

Sam. Smith.

Will. Fenner.

Will. Atterfol.

Mr. Mede: Christ's second coming.

Bp. Ward: Serm.

[*Limburg. Ibid. Lib. 6. Cap. 12.*]

[Dr. Sherlock.]

[Dr. Barrow of the Reasonableness and Equity of Future Judgment. Vol. 2.]

[Of the Day of Judgment according to the truth of Scripture. Dr. Moor's Mystery of Godliness, p. 212.]

**Salvation. Damnation.**

Dr. Pierſon on the Creed

[*Limburg. Theol. Chr. l. 6. c. 13.*]

[Assurance of Salvation is poſſible, Mr. Mede, p. 306.]

[Obedience the way to Assurance, p. 310.]

[The Remedies which reſtore men to a ſtate of Salvation. Mr. Kettlewell's Meaſures of Chriſtian Obedience. p. 568. to 635.]

**Heaven. Hell.**

*Bellarminus de aeterna felicitate.*

*Præſi-*

D d. *Practical Institutions* may be distinguished into such as do belong either to the times of the

*Old Testament*, relating to things

**Ceremonial**: The Jewish Sacraments.

{ Circumcision.

{ Passover.

{ Various Types.

{ Sacrifices. Oblations.

{ Urim. Thummim.

**Judicial**, about Civil matters, as

{ The Laws about Marriage. *Forbidden degrees*

{ *Waters of Jealousie.*

{ **Lex Talionis.**

{ **Cities of Refuge.**

*Moral*, as to those circumstances belonging to Publick Worship.

{ *Times.* The Jewish Sabbath.

{ *Places.* Sanctuaries, Tabernacles, Temple,

{ Synagogues.

{ *Persons.* Prophets, Priests, Levites, Scribes,

Rulers of the Synagogues.

*New Testament.* Vide E c.

**Ceremonial**

**Ceremonial Law,***Animas: prima secundae.*

John Weems.

*Episcopius Institut.*Bp. Taylor: Cases of  
Conf. B.2. Ch.2. Sect.2.[Dr. Spencer, *de Legibus  
Hebraeorum Ritualibus.*]Jewish Sa- } Circumcis.  
craments } Passover.  
Common-places.Lumbard L.4. *Aquin.* P.3.**Types.**

Mr. Guild. Moses unveiled

Dr. Taylor: of Types.

*Episcopius Institut.*[*Jos. Placcus. de Typis.*][How the Rock and  
Manna Types of Chr.  
Mr. Mede. p. 246--8.][Mr. Pascal's Thoughts.  
p. 96. to 105.]**Sacrifices.**

Mr. Mede: B.1. Disc.49.

*Episcopius Institut.*Job. Cloppenburgii Sacri-  
ficiorum Schola sacra.

Franzii Schola Sacrific.

Stuckius } *de Sacrifi-*  
Sanbertus } *ciis.*

[Dr. Spenc. Dr. Outram.]

[Maimonides *de Sacrificiis*][Obedience a more ne-  
cessary Duty than Sa-

crifice. Mr. Mede. B.2.

p. 352.]

[The Christian Sacrifice.

Mr. Mede. B.2. p. 355.

to 382.]

[*Cur Tibullus porcum hosti-**am mysticam dixerit?**Mureti Var. lect. l.3. c.7.]***Arin. Chummin.***Rivet. in Exod. 21. 24.**Pet. Molinaeus. Vates. Lib. I.*

Cap. 22.

[Dr. Spencer.]

[Dr. Pocock on *Hosea.*

p. 149.]

**Judicial Law.**

Joh. Weems.

*Episcopius Institut.*

Bp. Taylor: Cases of

Conf. B.2. C.2. Sect.3.

Zepper } *de Legibus**L'Empereur } forensibus.*[*Mosaicarum & Romano-**rum legum collatio. Notis**Pithari.*]**Lex Talionis.***Rivet. in Exod. 21. 24.***Cities of Refuge.***Rivet. in Exod. 21. 13.***Sabbath.**

See after, p. 303.

**Ecclesiastical Offi-****cers under the Law.**

Pra

E c. *Practical Institutions* belonging to the *New Testament*, do relate either to things

{ *Ceremonial*: The two Evangelical Sacraments,  
 { Baptism, where it may be proper to treat  
 concerning Confirmation.  
 { Eucharist.  
 { *Judicial*, or Civil, concerning  
 { Polygamie.  
 { Divorce.

Baptism



**Baptism.**

*Socrus Patriarcha de ritibus baptismi & Synaxis apud Syros Christianos.*

*[Joseph. Vice Comes de Antiquis baptismi ritibus.]*

*Lumbard. Lib. 4.*

Controversies about Pædobaptism.

Mr. Mede: B. I. Disc. 17.

Bp. Tayl. Exemp. Sect. 9.

John Down. } Treatises.

Dr. Patrick }

Mr. Cobbet.

*[Dr. Cave's Primitive Christianity. Par. 1. C. 10.]*

**Eucharist.**

Homily: 2. 15.

Mr. Joh. Dod.

Bp. Reynolds.

Bp. Taylor.

Dr. Patrick.

*[Mr. Glanvil.]*

*[Mr. Ketlewell.]*

Jer. Dyke.

Will. Cooper.

Will. Fenner.

Fr. Roberts.

Mr. Mede: B. I. Disc. 43.

44 B. 2.

Dr. Cudworth: the true Notion, &c.

*[Dr. Cave's Primitive Christianity. Par. 1. C. 11.]*

**Confirmation.**

Dr. Hammond.

Dr. Patrick.

Dr. Priaulx.

Mr. Baxter.

**Polygamy & Divorce.**

*Lumbard. L. 4. Aquinas in Supplem. P. 3.*

*Wigandus de Divoritiis.*

*Beza de Polyg. & Divor.*

Edm. Bunny.

Mr. Milton.

Dr. Hammond. Pr. Cat.

2. B. 2. S. 7.

*Moral,*

*Moral, as to*

*Circumstances of*

*Time.* The Christians **Lords Day.**

*Places.* Oratories, Churches.

*Persons,* to be consider'd according to the

Several Kinds or Orders of Ecclesiastical

Officers, *Apostles, Evangelists, Bishops,*

*Presbyters, Deacons.*

*Manner* of setting them apart, by Imposition of hands, or **Ordination.**

*Substance,* namely, Duties belonging to natural Religion, which in the manner of their Explication and Enforcement, are in the Gospel raised to a greater perfection than the light of Nature doth usually attain, being delivered either more

*Largely,* in the Sermon on the Mount.

*Briefly,* in those general Precepts of

*Self-denial. Taking up the Cross. Imitation of Christ.*

*Believing in Christ, and Repenting.*

**LORD**

**Lords Day.**

Brerewood and Byfield.

Bp. White. Bp. Ironside.

Dr. Heylin.

Mr. Cawdrey, and Mr.

Palmer.

Mr. Mede: B. I. Disc. 15.

Bp. Andrews: Com. 4

Chap. 2, 3.

[Dr. Cave's Primitive

Christianity. Par. 1.

C. 7.]

**Orders of Gospel-**

**Ministers.**

[Bp. Taylor.]

**Ordination.**

**Self-denial.**

Bp. Reynolds on Mat. 16.

24.

Dr. Preston.

Dr. Hammond: Pract.

- Cat. 1. S. 3.

[Limburg. Theol. Chr. 1. 5.

c. 50.]

[See the end of this

Book.]

**Taking up the  
Cross.**

Dr. Hammond: Pr. Cat.

B. I. S. 3.

[Greatest Misery to be  
out of God's favour,  
Mr. Mede. p. 256.]

**Imitation of  
Christ.**

*Tho. a Kempis,*

[Christ's Yoke the Yoke  
of Obedience. Mede.  
p. 155.]

**Believing. Repen-  
ting.**

See before, p. 293.

The

F f. The Affections or Properties of Virtues, may be distinguished, as Virtues themselves are, into

*Intellectual*, relating to those two Faculties in the Rational soul, employed for the gaining of knowledge.

{ *Invention*, which is rightly or wrongly disposed by **Sagacity**. *Dulness*.

{ *Judgment*, which is well-disposed, when a man is inclined to assent unto things upon sufficient evidence. **Faith**, *Credulity*, *Incredulity*.

{ *Sensitive* soul, apt to hinder us from knowledge, whether the

{ *Phancy*, which is well or ill disposed by **Sobriety**, *Seriousness*, *Conceitedness*.

{ *Appetite*, which is fully regulated by our being concerned for any thing, according to a due measure, and not either more or less than the Evidence or Importance of it doth require. **Moderation**, *Slightness*, **Fierceness**, *Fanaticalsness*.

*Moral*. Vide G g.

Affections

Affections of Virtue

*Collins. Est. Chr. L. 2.*

C. 7.

Sobriety. Conceit-  
edness.

Bagacity. Dulness.

Mode- } Slightness.  
ration. } Fierceness.

[*R. Salomon. Sermo cibi  
præcepti, excitans ad  
moderationem, non tan-  
tum in dictis & fa-  
ctis, sed & in cibo, po-  
tuque sumendo.*]

[*Sam. Pomarius. disser-  
tationes 8. de Modera-  
tione Theologica. Wit.  
1674.*]

[*Bp. Wilkins, Sermon  
xiiij.*]

Faith. } Credulity.  
Incredulity.

*Meric. Causabon.*]

What Saving Faith is,

*Mr. Mede. p. 154.*]

G g. The *Affections* of Moral Virtue, do concern  
either the

Temper and frame of our Minds, as to

Their due attention for any kind of advantage, or against any kind of evil  
**heedfulness, Caution, Watchfulness**  
**Rashness, Carelessness, Security.**

The steadiness of our purposes. **Resolution, Irresoluteness.**

The freedom and readiness of our faculties about any thing. **Alacrity, Grudging.**

The reality of our Intentions, suitable to our Professions, **Sincerity, Uprightness**  
**Hypocrisie, Dissimulation.**

The Vigorousness of our endeavours. **Diligence, Assiduity.** Sloth.

The Universality required to virtuous Action in respect of the

**Object. Integrity. Partiality.**

**Time of continuance. Constancy, Fickleness. Inconstancy.**

De

Ala

**Heedfulness. Care-  
lessness.**

Joh. Downham: Treatise  
against Security.

Mr. Gataker. Mar. 13. 37.

Joh. Rogers: Christian  
Watch.

Will. Fenner: Christ's  
Alarm.

**Resolution.**

Parsons Resolutions.

[When our purpose to  
forsake Sin is real,  
Mr. Mede. 152.]

[A particular Discourse  
of Resolution.]

[Dr. Patrick's Parable  
of the Pilgrim. Cap.  
8. & 9.]

[*Protestationes ad Deum  
sapius renovanda. Car-  
dinal. Bonæ Op. Vol. 1.  
p. 46-9.*]

**Alacrity. Grudging.**

**Sincerity. Hypo-  
cristie.**

*Voetius. Theol. P. 2. D. 32.*

Bp. Sanderf. on 1 Kings  
21: 29. & Gen. 20. 6.

Mr. Gataker. on Psal. 97.

II.

Mr. Sheffield: Treatise.

Mr. Joh. Smith, of Phari-  
saical Righteousness.

Dr. Patrick, of Jew. Hyp.

Bp. Andr. Com. 1. ch. 16.

[Apprehensions of Gods

Presence causeth sin-

cerity and purity of

Heart, Mr. Mede. p.

201. Vid. p. 204.]

**Diligence. Sloth.**

**Integrity. Partia-  
lity.**

Partial Obedience.

Cause of Decay, Chap. 6.

Bp. Andr. Com. 1. ch. 17.

**Constancy. Incon-  
stancy.**

Mr. Gataker. Rev. 2. 30.

X 2 The

Hh. The *Degrees* or Measures of Virtue or Vice may be distinguished into such as concern things

*Intellectual*, with respect to the

{ *Object*, or things to be known or believed, whether of greatest necessity and importance.

{ *Subject*, as to the greater or lesser degrees of perswasion. *Assurance. Doubts. Desertions.*

Degree



Vice  
thingsieved,  
d im-egrees  
s. De-**Degrees of Virtue.***Cressius. Eth. Cbr. Lib. 2.*

Cap. 6.

**Fundamentals.**Dr. Hammond. *Treatis.**Voetius. Theol. P. 2. D. 34.*Mr. Chillingworth *against Knot.**Episcop. Resp. ad 10 quæst.*[*Ant. de Dominis de Re-  
pub. Eccles. Tom. 3.*

p. 72. 127. 132.]

[Dr. Sherlock's *Conti-  
nuation of his De-  
fence of the D. P.*][*Lamb. Veltbuysius. Tract.  
de articulis fidei funda-  
mentalibus Op. Tom. 1.*  
p. 697.]**Assurance. Doubt.**Mr. Perkins. *Tract.*Dr. Sibbs: *Souls conflict,  
and Bruised Reed.*Mr. Hoard's *Souls Mis.*Mr. Joh. Smith, *Christian  
Conflict.*Mr. Ant. Burges: *Spirit  
Ref. Sect. 1.*[*Limburg. Theol. Cbr. l. 6.  
cap. 7.*][*Assurance not a cause  
of Justification, Mr.  
Mede. p. 309.*][*Dr. Patrick's Parable of  
the Pilgrim. c. 37.*]

X 3

Practical,

Practical, relating to

Virtues or Graces.

The *least* degree of Grace.

**Growth** in Grace, or declining in it.

**Heroical** Virtues, or such as are stiled  
*Semi-Virtues*, **Impertect** Virtues,  
as *Tolerance*, *Continence*, *Bashfulness*,  
or natural Modesty.

Vice or sin to be treated of more

Generally, where concerning the **Aggra-  
vation** or **Extenuation** of sin.

Specially, whether the

Greater sins.

**Willful** and *presumptuous*, against  
knowledge and deliberation.

The **Sin** against the **Holy Ghost**.  
*Lesser* sins. **Anfrmities**, from igo-  
rance or sudden surprizal.

Growth

**Growth in Grace.**

Dr. Taylor: Saints Prog.  
Dr. T. Goodwin: Tract.  
Bp. Taylor: Sermons  
concerning growth in  
Grace.

**Heroical Virtues.**

*Crell. Erb. Ar. P. 2. C. 25.*  
[Sir Will. Temple's Es-  
say.]  
[*Nic. For. Duchesne Flo-  
rileg. Philosoph. p. 339.*]

**Imperfect Virtues.**

*Raynaudus de Virt. Lib. 6.*  
Sect. 3.  
*Crell. Erb. Ar. P. 2. C. 26.*  
*Plutarchus de Vitiosa Ve-  
racundia.*

**Aggravations.  
Extenuations.**

Bp. Reynolds: Sinfulness  
of Sin.—  
Dr. Tho. Goodwin.  
[Bp. Taylor's Polemi-  
cal Discourses. p. 614.]

**Presumptuous sins.  
Infirmities.**

Dr. Hammond: Tract.  
Sam. Hoard, of Presump-  
tuous sins.

Bp. Saunderson on Psal.

19. 13.

[*Limburg. Theol. Cbr. l. 5.*  
c. 4.]

[Bp. Taylor's Polemi-  
cal Discourses. p. 771,  
&c.]

[Bp. Sanderf. Gen. 20. 6.]

**Sin against the  
Holy Ghost.**

*Lumbard. Lib. 2. Casuists.*

Sebastian Benefield.

Mr. Baxter.

Mr. Bradshaw.

[Dr. Tillotson's Sermon.]

[Mr. John Hales Tract  
of the Sin against the  
Holy Ghost.]

[*S. Athanasii Ep. Vol. 1.*  
p. 970.]

[*S. Chrysost.* } in Cap. xij.  
[*Grotius* } *S. Matth.*  
*Aliique* }

Ii. The *Means* or Helps for our better attainment of these Virtues and Graces, are either

{ *External, respecting*

{ *God, by our imploring the Divine Grace and assistance.*

{ *Men, more*

{ *General,*

{ *Conversing with good Company.*

{ *Proposing to our selves good Examples.*

{ *Special, Having some faithful Monitors, who may watch over us, to mind us of our failings and our duties.*

{ *Internal,*

{ *Positive, by our care for several helps,*

{ *General. Frequent Meditation. Consideration.*

{ *Special, by meditating upon*

{ *God's Omnipresence and Omniscience.*

{ *The many great advantages and disadvantages of Virtue and Vice.*

{ *The Necessity and reasonableness of taking care for our souls, above all other things.*

{ *Our own particular states, to be discovered by frequent Self-examination.*

{ *Negative. Vide K k.*

Means

**Means in Relig.**

*Reynaudus Disc. Moral.*  
 Dist. 3. Q. 1. Art. 6.  
 Dist. 4. Q. 2. Art. 4, & 7.  
 Bp. Taylor. Rules of Holy Living.  
 [God bestows his Blessings by the use of means. Mr. Mede. p. 307.]  
 [Of the Conduct of ones Life. Moral Essays. Vol. 2. p. 117.]

**Good Company.**

[Of the danger of Conversation. Moral Essays. Vol. 2. p. 257.]  
 [Winter Evenings Conferences, by Dr. Goodman.]  
 [Of the pleasure of good Company. Parable of the Pilgrim. C. 22.]

**Good Examples.**

**Meditation.**

Bp. Taylor: Exemp. S. 5.  
 D. 3.  
 Causes of decay, C. 3. &c.  
 [The way to study as a Christian ought. Moral Essays. Vol. 2. p. 323. to 344.]  
 [The profit of Solitude. Parable of the Pilgrim. c. xxix.]

**Care of our souls.**  
 Duty of Man. Preface.

**Self-Examination.**

Bp. Taylor: Holy Liv. ch. 2.  
 [Mr. Mason.]  
 [Of the Knowledge of ones self. Moral Essays. Vol. 3. p. 1. to 122.]

*Nega.*

K k. *Negative means, consisting in a Caution against several Hinderances, are either*

*General.*

{ Beginnings of sin to be resisted.

{ Temptations and occasions of sin to be avoided.

{ Small sins not to be indulged.

*Special, by our watchfulness against*

{ Wasting our time.

{ Over-much care and business.

{ Delays and Procrastination.

Resisting

**Resisting Beginnings  
of sin.**

**Wasting time.**  
Homily against Idleness.  
Vol. 2. 19.  
Bp. Taylor: H. Liv. c. 1.

**Temptations.**

Mr. Capel: tract of temp.  
Bp. Tayl. Exemp. Sect. 9.  
[Bp. Sanderson. Psal. 19.  
13.]

**Over much care and  
business.**

Dr. Hammond: Pract.  
Cat. B. 2. S. 5.  
[Mr. Mason: Cure of  
Cares.]  
[Bp. Sanderson. 1 Tim.  
4. 4.]

**Not indulging small  
sins.**

**Delays.**  
Bp. Taylor: Danger of  
late Repentance.  
[Dr. Barrow's Sermons:  
Vol. 3.]

The

L1. The **Motives** to Virtue and Religion, do concern either

- { *Intellectual Virtue,*
    - { *Common to Natural and Instituted Religion.*
      - { *The Perfecting of the Understanding.*
      - { *The Freeing us from the Mischiefs of Error.*
    - { *Proper to Instituted Religion, which doth afford many special advantages of more clear and certain discoveries of the will of God in Scripture.*
  - { *Practical or Moral, whether such as are to be derived from the*
    - { *Nature of the things themselves, in respect of their*
      - { *Possibility.*
      - { *Facility.*
      - { *Equity.*
      - { *Necessity.*
      - { *Excellency and benefit, so much tending to the good of*
        - { *The Universe.*
        - { *Societies.*
        - { *Particular persons. Vide M m.*
- { *Promises of Scripture. N n.*

**Motives**



**Motives to Relig.**

*Reynaudus. Disc. Moral.*

Dist. 3. Q. 1. Art. 6.

Dist. 4. Q. 2. Art. 4.

Q. 3. Art. 7.

**Necessity.**

**Facility.**

Bp. Taylor's Exemp.

Sect. 13. 13.

[Bp. Sanderfon. 1 Pet.  
2. 16.]

**Excellency.**

Mr. Joh. Smith of the  
Excellency and Noble-  
ness of true Religion.  
Causes of Day, Ch. 1.

**Equity.**

The

M m. The *Benefits* accrewing to *particular persons* by Religion, do concern either

*This life*, with respect to

Outward things,

The welfare of our *Bodies*, as to the due exercise of our natural functions, and a freedom from pain and sickness. **Health.**

Our *Estates* and Possessions, as to their sufficiency for our Occasions and Conveniences, according to that rank and station wherein we are placed. **Riches. Wealth. Poverty.**

Our *Names*, as to that esteem which we have amongst good men. **Honour. Reputation.**

The *suitableness* of the things which we have or do, and that satisfaction we receive by them. **Pleasure.**

A freedom from *Dangers*, Mischiefs, and Trouble. **Peace. Safety. Quiet.**

Inward satisfaction of mind in our Conditions. **Contentation.**

*The life to come*, as to such a kind and degree of happiness, in a *future state*, as the Light of Nature is able to acquaint us with, and assure us of.

**Health.**

**Health.**

**Pleasure.**  
*Crellins. Eth. Arist. P. 3.*

**Riches.**

[Dr. Cave's Primitive  
Christianity. p. 2. c. 2.]

**Safety.**

**Quiet.**

**Honour.**

[*Joannis Meursii de gloria liber unus.* Lugd.  
Bat. 1606.]

**Contentation.**

**Reputation.**

[Moral Essays. Vol. 3.  
p. 262. to 317.]

**Future state.**

Dr. Windet, *de Vita Fun-  
dorum statu.*  
[Dr. Thomas Burnet.]

The

N n. The *Motives* to Religion from the **Promises** of Scripture, do concern either

{ *This Life,*

{ All outward things, so far as they may be good for us.

{ **Peace and joy of Conscience.**

{ **Assistance of the Divine Spirit.**

{ **Liberty from**

{ **The Law,**

{ { *Ceremonial.*

{ { *Moral*, as to the Rigor of it.

{ *Sin*, in respect of its dominion.

{ *The Life to come.*

{ *Freedom from the greatest Loss and Pain.*

{ *Possession of the greatest Happiness in the Beatifical Vision.*

**Promises**

**Promises of Script.**

Mr. Edw. Leigh.

Dr. Spurstowe.

**Peace of Conscience.**

[Ric. Carpenter, three Sermons of keeping a good Conscience.]

[Bp. Sanderson. Prov. 16. 7.]

[A benumbed Conscience the worst state of Soul. Mr. Mede. p. 163.]

**Assistance of God's Spirit.**

[Dr. Claget against Owen.]

[Mr. Will. Allen of Divine Assistance.]

[Of the Promise of the Spirit. Dr. Moor's Mystery of Godliness, p. 392.]

**Liberty.**

Geo. Downham.

Bp. Sanderf. 1 Pet. 2. 16.

**Future Happiness.**

[Bp. Sanderson. 1 Kings 21. 29.]

[Different degrees of Reward in the Life to come. Mr. Mede. B. 1. Disc. 23. p. 84.]

[Of the Rewards of Religion in another World. Dr. Goodman's Old Religion. C. 3. P. 21.]

I Will not undertake to justify this *Analysis* in every particular, as if it were in no respect defective: But as it is, it may serve for instance and direction to others, in the finding out a better. The several particulars may be used as Common place-heads, unto which to refer the Collections of our reading.

Now (I say) when a Minister hath thus distinctly passed over the Substance of Divinity under such Heads as these, it will be very easie for him afterwards to enlarge himself upon any particular Subject or Text, with natural pertinent matter.

There are some other Helps of Invention, to which the Art of *Rhetorick* does direct, according to the Subject we are to handle

Whether	{	Demonstrative, to	Praise.
			Dispraise.
	{	Deliberative, to	Perfwade.
			Disfwade.
	{	Judicial, to	Accuse.
			Defend.

For each of which, there are several *Topics*, but 'tis supposed that every Minister is acquainted with those things in his preparatory studies; and therefore I forbear any further mention of them

Thus

Thus much of the two first Helps unto the Gift of Preaching,

{ Method.  
{ Matter.

## S E C T. V.

*Concerning Expression.*

**T**H E third and last to be insisted upon, is concerning *Expression*; in which there are two things considerable :

{ Phrase.  
{ Elocution.

The *Phrase* should be plain, full, wholesome, affectionate.

1. It must be plain and natural, not being darkned with the affectation of *Scholastical* harshness, or *Rhetorical* flourishes. Obscurity in the Discourse, is an Argument of Ignorance in the mind. The greatest learning is to be seen in the greatest plainness. The more clearly we understand any thing our selves, the more easily can we expound it to others. When the notion it self is good, the best way to set it off, is in the most obvious plain expression. St. Paul does often glory in this, that his preaching *was not in wis-*

1 Cor. 1. *dom of words, or excellency of speech; not with in-*  
 17.c.2.1,4 *tricting words of mans wisdom, not as pleasing men,*  
 1 Thes. 2.4 *but God, who trieth the heart. A Minister should*  
 Non quæ- *speak as the Oracles of God, 1 Pet. 4. 11. And it will*  
 rit æger *not become the Majesty of a Divine Ambassage,*  
 medicum *to be garnished out with flaunting affected Elo-*  
 eloquen- *quence. How unsuitable is it to the expectation*  
 tem, sed *of a hungry Soul, who comes unto this Ordina-*  
 sanantem. *nance with a desire of spiritual comfort and in-*  
 Sen. Epist. *struction, and there to hear only a starched*  
 6. *speech, full of puerile worded Rhetorick? How*  
 properly may such a deceived hearer take up that  
 of Seneca, *Quid mihi lusoria ista proponis? Non,*  
 Ep. 49. *est jocandi locus, ad miseros vocatus es, opem te latu-*  
 Ep. 21. *rum naufragis, captis, ægris, intentæ securi subje-*  
*ctum præstantibus caput, quo diverteris? quid agis?*  
*'Tis a sign of low thoughts and designs, when a*  
*man's chief study is about the polishing of his*  
*phrase and words. Cujuscunque orationem vides*  
*politam & sollicitam, scito animum in pusillis occu-*  
*patum.*

2. It must be full, without empty and needless  
 Tautologies, which are to be avoided in every  
 solid business, much more in sacred. Our Ex-  
 pressions should be so close, that they may not be  
 obscure; and so plain, that they may not seem vain  
 and tedious. To deliver things in a crude confu-  
 sed manner, without digesting of them by a pre-  
 vious meditation, will nauseate the hearers, and is  
 as improper for the edification of the mind, as raw  
 meat is for the nourishment of the body.

1 Tim. 6. 3. 3. It must be sound and wholesome, not tainted  
 1 Tim. 1. with any erroneous corrupt Doctrine, or the affe-  
 13. ctation



ation of novelty. False opinions do many times Tit. 2. 7.  
insinuate themselves by the use of suspicious Phra-  
ses. And 'tis a dangerous fault, when men can-  
not content themselves with *the wholesome form of* 1 Tim. 6.  
*sound words*, but do altogether affect new light, 20.  
and new language, which may in time destroy  
practical Godliness, and the power of Religion. κατοργίζ.  
καταργεῖν.

4. It must be affectionate and cordial, as pro-  
ceeding from the heart, and an experimental ac-  
quaintance with those truths which we deliver;  
*Quod procedit e corde redit in cor.* 'Tis a hard mat-  
ter to affect others with what we are not first af-  
fected our selves. *Præcipuum ad persuadendum*  
*est amare quod suades: Amanti pectus ipsum sug-*  
*gerit orationis ardorem.* 'Tis said of John the Bap-  
tist, that he was a burning and shining light: *Ar-*  
*dere prius est, lucere posterius; ardor mentis est,*  
*lux doctrinæ.* This is to speak in the evidence and  
demonstration of the Spirit and Power. There is  
a common relation to this purpose of divers learn-  
ed men, -who having a great while with much  
argument and strength of reason contended  
with another about perswading him to be bap-  
tized; he being learned also, could still evade  
all their Arguments: At length a grave pious  
man amongst them, of no note for Learning,  
stands up and bespeaks him with some down-right  
affectionate expressions, which wrought so effe-  
ctually upon the other, that he presently sub-  
mitted; yielding this reason, *Donec audiebam ra-*  
*tiones humanas, humanis rationibus repugnabam;*  
*cæterum simul atque audiui Spiritum loquentem,*  
*cessi Spiritui.* And 'tis storied of Junius, before

his Conversion, that meeting once with a Country-man as he was in a Journey, and falling into Discourse with him about divers points of Religion, he observed the plain Fellow to talk so experimentally, with so much heartiness and affection, as made him first begin to think, that sure there was something more in those truths than his notional human learning had yet discovered; which occasioned his more serious enquiry into them, and afterwards his Conversion. Such great power is there in these cordial expressions.

As for the manner of composing Sermons, It will not be convenient for one that is a constant Preacher, to pen all his Discourses, or to tie himself unto Phrases; when we have the matter and notion well digested, the expressions of it will easily follow; whereas to be confined unto particular words, besides the great oppression of the memory, will likewise much prejudice the operations of the understanding and affections; the judgment will be much weakned, and the affections dulled, when the memory is over-much burdened and vexed. A man cannot ordinarily be so much affected himself (and consequently, he cannot so easily affect others) with things that he speaks by rote, as when he takes some liberty to prosecute a matter according to his more *immediate* apprehensions of it, by which many particulars may be suggested, that were not before thought of, when he doth expatiate upon any Subject, according to the workings of his own affections, and the various alterations that may appear in the Auditory. And then besides, this liberty will breed a *suppleness*,

such

such a fitting confidence, as should be in that Orator who is to have a power over the affections of others, which such an one is scarce capable, who shall so servilely tie himself to particular words and expressions, from which he dares not vary, for fear of being out.

But a man cannot expect a *good habit* of preaching thus, without much study and experience. Young beginners should use themselves to a more exact and elaborate way; when a good stile and expression is first learned by penning, it will afterwards be more easily retained in discoursing.

In the elocution, there are two extremities to be avoided, too much } Boldness.  
 } Fear.

1. Against too much *rashness* and *boldness*, consider the special Presence of God and Angels, the solemn dignity of those sacred Mysteries with which we are intrusted, the weighty business of saving souls. And, *who can be sufficient for these things?* It was an usual saying of Luther, *Etsi jam senex, & in concionando exercitus sum, tamen timeo quoties suggestum conscindo.* And he found by experience, that when he was most distrustful of his own preparations, then were his labours accompanied with some special blessing and efficacy: and on the other side, when he was most confident, then he failed most.

2. Against too much *fear*; Consider, it does not become the business we are about; we

Acts 4.26. should *ſpeak the word with boldneſs*; God has promiſed his aſſiſtance, *that his ſtrength ſhall appear in our weakneſs*. It does not become the dignity or excellency of our Calling; we are the *Angels*, the Ambaſſadors of God, *οὐρεργοι*, his fellow-workers. And beſides, this timorouſneſs in the Speaker, will much hinder the efficacy and power of the Word on the Hearers. In brief, the moſt proper manner of elocution, is with modeſty and gravity, which will beſt ſuit with our Calling and Buſineſs.

To conclude; The obſervation of theſe Helps and Directions, together with frequent diligent Practice, will (as far as Art can effect) quickly produce a good habit, and by conſequence a facility.

---

F I N I S.

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